

THE

4

CASE,

BETWEEN

Mr. *WHITEFIELD* and
Dr. *STEBBING* stated:

WHEREIN

THE NECESSITY, NATURE, MANNER, and EFFECTS

OF

REGENERATION

Are very **LARGELY** considered,

AND

The Whole SCRIPTURE DOCTRINE of the
NEW BIRTH Explained and Defended.

A NEW HEART also will I GIVE you, and a NEW SPIRIT will I PUT within you, &c. Ezek. xxxvi. 26.

That which is BORN of the FLESH, is FLESH: And that which is BORN of the SPIRIT, is SPIRIT. John iii. 6, Search the Scriptures. John v. 39.

L O N D O N:

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Printed for J. ROBERTS in *Warwick-lane*, J. NOON
in the *Poultry*, and J. HUTTON without
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Price One Shilling and Sixpence,



REGISTRATION

THE WHOLE OF THE DOCTRINE OF THE
NEW BIRTH EXPLAINED AND DEFENDED.

By the Rev. Mr. J. B. H. ...
... of the ...

L O N D O N :

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T O

ALL SERIOUS CHRISTIANS, who are
indeed IN EARNEST about their own
SALVATION :

And more particularly,

To all those whose HEARTS God has touched
by Mr. WHITEFIELD's Ministry.

Dear and Beloved Fellow-Christians;

THE vehement Opposition, which is, at this Day,
made to the Doctrine of REGENERATION,
the Nature, as well as the Manner, of the OPERA-
TIONS of the Spirit of God in and upon his People,
and the sweet and comfortable EXPERIENCES of
true Believers, have made this Discourse necessary.

NO sooner had God stirred up some pious and hope-
ful young Clergymen, to revive and inculcate the Neces-
sity, as well as the Nature, of the NEW BIRTH;
the Gospel Doctrine of JUSTIFICATION; and of
THAT FAITH, by and through which Believers in
Christ are justified, &c. but the Cry has been raised,
That the Preachers were mad Enthusiasts, and their
Followers a Parcel of poor and well-meaning, but Weak
and Deluded Creatures. Yea, the Scripture Account
of Regeneration, has been stiled, a Fantastical Con-
ceit:—It has been declared, That our Good Works,
such as they are, are a necessary Condition of our be-
ing justified:—And, To talk of the Imputation of the
Righte-

The PREFACE.

Righteousness of Christ, or our steady relying upon it, has been represented, as downright ANTINOMIANISM, or as leading unavoidably to it.

IN Answer to all which, so far as our present Work requires, we have not rejoyned, That these Notions of theirs are directly contrary to all the CONFESSIONS of the Protestant Churches;—were but lately introduced among them;—are the genuine Spawn of the Antient PELAGIAN Heresy;—are strenuously contended for by all true Papists;—of absolute Necessity to prop up some Darling and Gainful Tenets of POPE-RY;—and, above most Things, the great Delight of, those Corrupters of Christianity, the SOCINIANS: No, These we leave to others.—The Reply we have given is, That they are diametrically opposite to the whole Tenor of the Scripture; and to a very great Number of the plainest and most emphatic Texts, which, even in so many Words, do directly confute them:—That they are contrary to the very Nature of Things:—And to the happy Experiences of the Saints in all Ages.

OUR Learned Doctors, (like the Rabbies of old, who could, in great Disdain, say, This People who know not the Law are accursed;) have represented you as generally Weak, and Poor, and Ignorant.—If it is so, it was thus from the Beginning. The Poor, saith our Lord, have the Gospel preached to them. And God hath chosen the Poor of this World, as the Apostle James has it, rich in Faith.—The Doctrine of Christ, and that only, gives saving Knowledge.—Without it, the most learned are ignorant, absolutely ignorant of the best, the greatest, and most necessary Things. But the Entrance of his Word gives Light.—God has begun, to awaken and convince you: Mr. Whitefield and his Brethren have reduced these Old Christian and Protestant Doctrines, and pressed them



THE PREFACE.

them upon you : And I, with the Assistance given me, have, in these Sheets, laboured to shew the vast Importance of them, and to confirm you in them.

IT is an Apostolical Exhortation, Let the Word of God dwell in you richly, in all Wisdom. And we are commanded, to be always ready to give an Account of the Hope that is in us. That you may be, in some Measure, helped as to both these, I have quoted so very many Scripture Passages. Christ's Sheep hear his Voice; they love it, and are pleased, yea delighted, to be entertained with his own Words. For these Reasons, you will find a great Part of the following Discourse in Scripture Language. In them you will see the Doctrines, in which you have been now instructed, so clearly and fully revealed, that it is not easy to mistake them.—The great Variety of the Expressions illustrate one another.—The strong and most significant Phrases, which occur every where, confirm the Truth.—But, If we take all these together, the Force of them cannot be evaded. Read them, consider them, keep them, and through the Grace of God, you may defy all the Learning, as well as all the Sophistry, of the subtlest of your Adversaries—Bring what they say, to the Law and to the Testimony, and the Vanity of it will easily appear.

I have kept closely to the Doctrine of the NEW BIRTH, and those that were, I thought, absolutely necessary for understanding it; and therefore, have quite omitted, or but slightly touched, many other of the greatest Importance, even those which have some near Connection with this, such as the Imputation of Adam's first Sin, and of Christ's Righteousness, which suppose and support one another, &c. &c. My Opinion,
con-

THE PREFACE.

concerning several of them, is plainly enough hinted : But, it lay out of my Way, to enlarge upon them.

SUFFER me to obtest you, to beware of stifling Convictions, and of grieving or quenching the Spirit.—To be serious, and grave, and thoughtful, and mindful of Eternity.—To watch unto Prayer, and give yourselves to reading and meditating on the Word.—To stir up your Graces, especially FAITH and LOVE.—To be very tender of your whole Conversation.—To be very conscientious, in the Discharge of all the Duties of your several Stations and Relations in this World; remembering, That the Grace of God that bringeth Salvation teacheth us to live SOBERLY and RIGHTEOUSLY, as well as GODLY. And, To labour earnestly to be useful to others. Which, if you do, you shall do well.

FARE YE WELL!



THE

T H E
C A S E,
B E T W E E N

Mr. WHITEFIELD and Doctor
STEBBING, stated, &c.

THE great and too universal Opposition of the Clergy of the Church of *England* to the *New Methodists*, as they affect to call them, and particularly Mr. *Whitefield*, may be supposed Reason enough to enquire into the Causes of it. He was *bred* among them, has been *ordained* by a Bishop, has *subscribed* what is enjoined, and appears to be a pretty strict *Conformist* to all her Ceremonies. He is frequently praising the *Liturgy*; and when they will allow him the Favour of their Pulpits, he constantly uses it: And though he seems to be too wise, to rely too much on *Kalendar* and *Rubrical* Piety, or lay too great a Stress on Things of so little Importance to Salvation; as far as I hear, he most willingly obliges them even in the smallest of these, and is sorry they will not give him frequent Opportunities of obliging them more. He was, if I am not misinformed, grave and serious, even from his Infancy; has been, as is sufficiently plain from his Writings, a diligent Student at the University, especially of the *Holy Scriptures of Truth*; and is, to this Day, unstained in his Character, which his worst Enemies have not dared in the least to blemish. He is a hearty Friend to our present happy Establishment, a zealous Protestant, a very affectionate and most popular Preacher, and appears to have a Heart *set on doing Good*. Whence then

is it, that the Mouths of the Clergy are so virulently opened; and that the Cry is raised, with so much Wrath and Fierceness, against him, That even those who used to deliver their Discourses, as if they had been half asleep, are now become so zealous, as to forget common Decency.

Is he more heartily engaged in advancing the *Glory of GOD*, and promoting the *Salvation of Souls*, (a Minister's Province) than most of themselves? Why then, let them *learn of him*. Are they afraid, they shall be eclipsed by him? Let them then *stir up the Gift that is in them*; hasten to the *Fountain of Light*, for more Light, and Grace to improve it; and then set about their Work in *Earnest*. Is he *Righteous over-much*, and guilty of intruding into other Mens Labours? &c. And, *Is there not a Cause?* Are not the Generality, at this very Day, almost as ignorant of *Christ*, and as great Strangers to the *POWER*, I had almost said, to the very *FORM of Godliness*, as the poor Savages in *America*? Can any little Formalities be pleaded, for the Neglect of a most important and most necessary Duty? Are they offended at his *preaching in the Fields*? &c. Did not our Lord himself do so, and his Disciples after him? Or, has this been so strange a Thing in After-Ages? Why did they deny him their Pulpits, which obliged him, either to do so, or fall under that *Wo, Wo unto me, if I preach not the Gospel?* What Church could conveniently hold, the fourth Part of the Croud which follow him? And, Who is he, who would not rather chuse to preach to *Twenty Thousand* in a *Common*, than to *Twenty Hundred* even in *St. Paul's*? Does he "disturb the Publick Peace?" &c. No such Thing. Never, in these latter Ages, have such vast Multitudes been seen to stand, with such awful Silence, such close Attention, and such visible Seriousness! And very seldom have we heard of such extraordinary Effects! How many were observed to *hear* with the Tears in their Eyes! How many that came to gaze, or perhaps, to laugh, &c. went home, (not only peaceably, but) surprized, or affected, or weeping, or enquiring *What they must do to be saved!* These Things are notorious: And a *happy Change*, blessed be God, appears in many of them. And now, would not one have thought, that *these* would have *softened, and quite melted his Enemies*? And that, instead of envying, or detracting, &c. they should have, with one Soul, *encouraged him, and joined*
in

Thanksgivings to God with him, and in hearty *Supplications* for him? Some Things indeed are objected, which, if *true*, will, in some good Degree, justify all that is said against him.

THIS young Preacher published a Discourse, *on the Necessity of the NEW BIRTH*, &c. and very frequently insists upon it, inculcating upon his Hearers, with great Vehemence and Importunity, that *they MUST be BORN AGAIN, or they CANNOT enter into the Kingdom of God*, &c. &c. In these Sermons, it seems, he has offered many Things, which the most of our Clergy think are not only *new* and *strange*, but *erroneous* and *dangerous*! They have therefore charged him with *Enthusiasm* and *Madness*, and I do not know what: They have represented his Designs and Actions in the blackest Colours, &c. and most passionately warned their Hearers to avoid him, &c. &c. Some of them have preached against him, yea, and printed their Discourses too; such as they are! And in particular Dr. *Trap* and Dr. *Stebbing*; great Names! But both of them, in my Opinion, with as *little Truth* and *Strength* of *Argument*, as *Charity*!

THE Doctrine of REGENERATION, being a FUNDAMENTAL in Christianity, which ought to be received, and stedfastly maintained, by *all* who have any true Concern for their own *Salvation*; and Mr. *Whitefield* and those his *Antagonists* differing so widely about it, I thought it might be necessary, to set it in a *clear and full Light*, chiefly for the Sake of those, who, though the more *weak* and *unlearned*, are yet in *Earnest*, about their Souls. And because, each of the Contenders charge their Adversaries with *Delusion*, or the *Danger* of *Delusion*, &c. The only sure Way will be, to enquire carefully into the *Scripture Account* of it; whence it will easily appear, on which Side the *Danger* lies. I shall therefore, according to the Gift given me, consider what both these learned Men have said, with the greatest Impartiality, beginning at present with Dr. *Stebbing's* Sermon, *on the NEW BIRTH*. And, That we may omit nothing, which we can learn concerning it from the *Word of God*, as far as seems necessary for our Purpose; may observe upon every thing of Moment, which the Doctor has produced; may come with Advantage to Dr. *Trap's* four Sermons; and may propose our own Thoughts upon this momentous Subject, in the plainest Manner; we shall, in so many distinct Chapters,

- I. Offer some Preliminary Propositions, as a Foundation for all that is to follow.
- II. Prove the ABSOLUTE NECESSITY of the NEW BIRTH.
- III. Enquire into the NATURE of *Regeneration*, or the NEW BIRTH, in Order to SALVATION.
- IV. Consider the MANNER of it; or *how* and by *what Means and Steps*, &c. the *Holy Spirit* works it in us.
- V. View some of the blessed EFFECTS of it. And,
- VI. More particularly animadvert upon Dr. Stebbing's SERMON. Begin we then with

C H A P. I.

Some Preliminary PROPOSITIONS, for a FOUNDATION to all that follows.

- I. GOD CREATED MAN IN HIS OWN IMAGE. *And God said, let us make Man in our Image, after our Likeness; &c. Gen. i. 26, 27. ch. v. 1. James iii. 9, &c.*

THIS *Image* consisted chiefly, in the *Nature* and *Endowments* of his Soul. As to its *Nature*; It was a *Spirit*, or *thinking Substance*, with the *Faculties* of *Understanding*, *Will*, and *Power*: And these, though they might be sadly *impaired*, and wofully *vitiated*, can never be *lost*, whilst it continues a *Spirit*. Its principal *Endowments* were, a perfect *Knowledge* of what was *necessary* for him in that *State* to know, with not only absolute *Innocence*, but *Righteousness*, and *Holiness*: And in *these*, which might be *lost*, as sad *Experience* testifies, consisted more particularly *this Image*. For, *That* was especially the *Image* of God in him, which rendered him *most* LIKE his Maker: But THESE evidently did so. Besides, the Apostle has put this out of all Doubt, *Eph. iv. 23, 24. And be ye renewed, &c. Col. iii. 10. And have put on the new Man, &c.* In our *Regeneration* or *RENOVATION*, we are created in *Knowledge*, *Righteousness*, and *true Holiness*: Therefore
Man

Man was originally *created* in these. For, to be *renewed*, plainly supposes and implies a being *made again*, *what we were before*, after some fatal *Decay* or *Depravation*. In other Words, *to be so RENEWED in Knowledge*, &c. evidently imports these three Things; that Man *once had* these, *viz.* when he *was new*, i. e. *first made*; that he *lost them*, and became, so far, *very unlike* his Maker; and that, when he is *renewed*, they are *restored*, in some Measure, and then he is, in so far, *made like* him again. This was the great Result of Solomon's Search, *when he applied his Heart to search out Wisdom, and the Reason of Things*, &c. *Ecclef. vii. 25.* And, in it, he was clear and fully satisfied, *viz. That God made Man UPRIGHT*; *vers. 29.* not only *Innocent* and *pure*, and no way *inclined to Sin*; but *righteous* and *Holy*, fit, disposed, and sufficiently qualified, for whatever his great Creator required of him.

REASON confirms, and puts all this out of Doubt. Had he not been *knowing*, *righteous*, and *holy*, 'tis evident he was not *fitted* for the *Use*, nor could he have answered the *End*, for which he was designed. Had he not KNOWN his MAKER, and that in some Proportion to his State and Circumstances, it is plain, he could neither have rightly *served*, *feared*, nor *loved* him.—Had he not *perfectly known* his DUTY, 'tis certain he could never have *perfectly done* it.—Yea, had he not had some *sufficient Knowledge* of HIMSELF, his *Powers* and *Capacities*, &c. he was rather an *Idiot* or a *Brute*, than a *reasonable Creature* made for the Service and Glory of God.—The *first Man* could not, as is evident, have been *created GUILTY*; and it implies a Contradiction to suppose, he was not *made*, in all Respects, INNOCENT.—Where there is no *Guilt*, there neither is, nor can be, any *moral Impurity*: Because, to suppose a Creature absolutely *innocent*, and yet stained or sullied with any *moral Pollution*, is also a plain Contradiction.—Had he naturally had any *vicious Inclinations*, any *Bias* to what was EVIL in itself, or by any positive Law, FORBIDDEN, it must be charged on his *Creator*, who made him with such Inclinations and such a *Bias*: But, to imagine such a Thing, is *shocking Impiety*; yea, downright *Blasphemy*; besides that, upon this Supposition, it would have been *natural* to him, to have *followed such Inclinations*, and manifestly impossible for him, to have *prevented* the mischievous Effects of *such a Bias*; nor is it easy to conceive, that it could

6 *The CASE, between Mr. Whitefield*

could have been made his *Duty* to do so.—Had he not been *holy*, I cannot see how he could have *any Dispositions to Holiness*; and much less, how he could have been *qualified*, to have attained and *perfected Holiness*.—The *Law of his Creation* supposes him *holy*, nor would it have been possible for him to have yielded *Obedience* to it, if he had not.—To call him *Innocent*, and much more to call him *holy*, and yet dream he was *Indifferent*, i. e. *equally poised* between, or *equally inclined* to, *GOOD* and *EVIL*, is a manifest *Contradiction*: Because, any *Disposition* to *EVIL*, even the least, is evidently inconsistent with *Innocence*, and plainly *contrary* to the *Law of God*, which clearly requires a *perfect* and *absolute Conformity* to it.—In fine, Reason will convince Men, that, according to *Moses's Account*, *When God saw every Thing he had made, behold it was VERY GOOD. Gen. i. 31.* Nor can a rational Creature believe it could be otherwise. But, if every Thing was *good, very Good*, 'tis manifest, that all and every one of them were adorned with *such Perfections*, as were suitable to their respective *Natures*; and *exactly fitted* to the *Use* and *End*, for which they were intended: And therefore, since *Man was created* to worship, fear, serve, love, and glorify God, &c. 'tis evident, he was *created* in *Knowledge, Righteousness, and Holiness*; because, without all these, 'tis absolutely impossible he could ever have done any of those, as he was required.

II. *This Image, had he continued in that happy State, he should have transmitted to his Posterity, according to the Laws of Generation, and the Nature of the Covenant he was under.*

THIS, I conceive, can hardly be doubted. Or, if it is, what Reason can be given for such Doubts? 'Twill readily be granted, that his Posterity would have been made for *that great End*, to know, serve, love, and glorify God, &c. as well as he himself was: But, had they been sent into the World without an *Innocent, Holy Nature*, all this would have been, to them, utterly impracticable.—By the *Laws of Generation, every Creature begets its Like*, with every thing that is *natural* to it: But, *This was con-created* with the first Man, and therefore *natural* to him; and consequently, his Children should have been begotten

in the same Likeness of God, in which he himself was made; i. e. Guiltless, Pure, inclined to all that is good, no way disposed to Evil, capable of knowing his Duty, and every way fitted to answer his End.—The Law that was written in his Heart, as the Rule of his Obedience, is yet, as to the Substance of it, and in a great Measure, written in the Hearts of all his Posterity; Rom. ii. 15. and neither quite erased nor lost; and therefore, it was to be, and is, a Rule to them, as well as it was to him.—The Promise and Threatning annexed to it at first, are still annexed; and respect all, that are under it, to this Day, as well as they did him.—The Man that doth the Things of the Law, shall live in them; Gal. iii. 12. and Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them; vers. 10. are great, I had almost said, eternal Truths, in which all Mankind are as much concerned, as was Adam himself. A Law, with a Promise and Threatning added to it, proposed by the Creator, and accepted by the Creature, has not only all the Essentials of, and is to all Intents and Purposes, a true Covenant, but wants little or nothing, even of the Form of one. If therefore, this Law was, and is still, written in the Hearts of all Men; and if the Promise is still made, and the Threatning does still relate to every one of them, as the natural Expectations and Fears of all Men make evident, to the Consciences of every one of them, who is capable of thinking seriously; then it is manifest and undeniable, that as every one of them is still, by Nature, under that LAW, so every one of them is naturally, under that COVENANT, and necessarily bound and obliged by it. Their Thoughts the mean while accusing, or else excusing one another, Rom. ii. 14, 15.

III. MAN FELL, from this holy and happy State, in which he was originally created.

This sad and affecting Truth cannot be denied. Moses gives us the History of it, Gen. iii. 1—7: The whole Word of God, every where supposes, or proves it; Gen. v. 1 and 3. Rom. v. 12—20, &c. &c: The Heathens themselves were sensible, that some such melancholy Catastrophe must needs have happened: And the mournful Effects of it, incontestably demonstrate it.

IV. As ADAM FELL, so ALL his natural Posterity FELL
IN HIM, and WITH HIM.

THIS melancholy Truth is clearly witnessed unto, by the Holy Scriptures: Reason confirms it; and sad Experience also puts it beyond all Doubt. *The Wages of Sin is Death.* Rom. vi. 23. *In the Day thou eatest thereof, thou shalt surely die,* Gen. ii. 17, &c. Therefore DEATH was not natural, but penal. Upon this Supposition, If IN ADAM ALL DIE, as the Apostle assures us, 1 Cor. xv. 22. 'tis undeniable, that IN ADAM ALL HAVE SINNED. If by ONE MAN's Offence, Death reigned, &c. Rom. v. 17. If through the Offence of ONE, many be dead; vers. 15. If the Judgment was by one *ἄνθρωπος*, by one Man, or by one Offence, to Condemnation, &c. vers. 16. If by ONE OFFENCE Judgment came upon ALL MEN to Condemnation; vers. 18. And, if by ONE Man's Disobedience MANY were made SINNERS; vers. 19. If, I say, all these are true, nothing can be more certain, than that all Mankind, the whole Species, SINNED IN THAT ONE MAN'S SIN; and consequently FELL IN HIM and WITH HIM, in that his great Offence. Wherefore, as by ONE MAN (*viz.* Adam. vers. 14.) SIN entered into the World, and DEATH by SIN; and so DEATH passed upon ALL MEN, (even INFANTS, who had not sinned after the Similitude of Adam's Transgression;) FOR THAT, or, IN WHOM, *ἡ ὁμιλία*, ALL HAVE SINNED. — This then is plain, beyond all Exception. If ALL SINNED IN HIM, ALL fell in him, and with him, even as he himself fell. But, had he not been the federal Representative, as well as the natural Head, of all the Species; how could these things have been? How could they have sinned in him, had they not been then IN him, both as the Root of all Mankind, and as their Representative in the Covenant? What Concern had they in his Sin? How came it to be imputed to them, for their Condemnation? By what Means, and upon what Account, came they to be made Sinners, by his Disobedience; &c. if he was not both the one and the other? — But, if he was; nothing is more natural, nothing more reasonable. If the Root be holy, so are the Branches. Rom. xi. 16. But if the Root be corrupt, the natural Branches cannot be holy; yea, they cannot but be

be corrupt also ; because, they must needs participate of the *Nature* and *Qualities* of the Root. If the *Spring* be poisonous, the *Streams* cannot be Healthful. *Who can bring a clean Thing out of an Unclean ? Not one.* Job. xv.

4.—By the Laws, and according to the Custom of all Nations, the *Body represented* fare well or ill, according to the Carriage of their *Representative*. If he acts wisely and faithfully, their Privileges are secured and confirmed ; if otherwise, they are endangered, or lost.—If we ponder Things aright, the *Sinfulness*, in which *all* Mankind are visibly immersed, and the *numberless Miseries*, to which they are *always exposed*, and under which they are *so often groaning*, could no otherwise have come into the World. Why was the *Ground cursed to all the Species*, &c. Gen. iii. 17 — 19. How came the *Corruption* of Mankind to be so *universal*, without any *Exception ?* &c. Ps. xiv. 2 — 6. Rom. iii. 91 — 9. &c. &c. Whence comes it about, that it is appointed for *Men once to die* ; Heb. ix. 27. that *ALL are, by NATURE, Children of Wrath* ; Eph. ii. 3. &c. &c. and that *this* has been the Case, every where, and at all Times, ever since the *Fall* ; if the *whole Race* had not been *so far concerned*, as to be involved, with their first Parents, both in the *GUILT* and the *PUNISHMENT* of THEIR FIRST SIN ?

V. MAN by his SIN not only fell under the Curse of the Law, but LOST the IMAGE of God, as it consisted in the perfect Knowledge of what was necessary, and in Righteousness, and Holiness ?

I say, as it consisted in these ; for the WHOLE of the Image of God in him, was not quite erased, nor utterly lost. He still continued a Man, a reasonable Creature. His Soul continued to be a Spirit : and he had still an Understanding, Will, Memory, Affections, &c. though sadly impaired, and dreadfully changed and depraved. He had still a clear Perception, in many Cases, of the intrinsic Difference between Good and Evil : The Law of God was written so deeply in his Heart, that, though it is neither so perfectly, nor so clearly and easily, to be read as formerly, it was not wholly blotted out : And he was still a capable Subject for the Holy Ghost to renew, and to re-

ceive and improve the Grace, which might be given him. But,

UPON the Account of *his Sin*, he fell under the CURSE of the Law. Guilt and Pollution are inseparable from Sin: And Fear and Shame are natural Attendants on these. *The Eyes of them both were opened*, their guilty Consciences flew in their Faces, and touched them deeply, with a Sense of their Sin, whereby they had so miserably defiled their Souls; and *they knew*, to their sad Experience, and their dreadful Terror, that they were *naked*, i. e. exposed, guilty, and vile: And therefore, when *they heard the Voice of the Lord*, they HID THEMSELVES amongst the Trees of the Garden, after they had tried the sorry Shift, of sewing Fig-Leaves, to make themselves Aprons, that the Shame of their Nakedness might not appear. Gen. iii. 7—11. The Curse immediately took Place. They were, that very Day tried, and convicted out of their own Mouths: And Judgment was, without Delay, given against them. By the Sentence that was past, they were doomed to DIE, what we now call, a NATURAL DEATH; *Dust thou art, and unto Dust thou shalt return*, Gen. iii. 16—19. And from that Moment, they lived miserably and but by a Reprieve: Or, if you will, *begun to die*, and continued dying. The Instant they sinned, they DIED SPIRITUALLY; and quickly gave a moving Evidence of it, in their *flying from God*, the Author of *this Life*, and in Union and Communion with whom it consists. But these, without the Intervention of the *Mercy of God in Christ*, must needs have ended in, ETERNAL DEATH, i. e. in the everlasting Separation of the whole Man from God, and a State of endless Sorrow, Misery, and Torment. They quite lost their INNOCENCE, which they could never possibly recover: And might then have said with the saddest Hearts, *The Crown is fallen from our Head: Wo unto us that we have sinned*. Lam. v. 16. They absolutely lost their Purity and Holiness: *They knew*, to their Sorrow and Shame, that they *were naked*. Sin quite spoiled them, of their original Righteousness; nor could they ever after pretend, they had conformed themselves to the Law and Rule of Justice and Equity. Yea, it robbed them altogether, not only of their Righteousness and Holiness, but of all Dispositions to them. This is plain from Fact. They were so far from any Thoughts of returning to God, by Repentance, that

that they fled from him, and hid themselves; which incon-
testably show, how dreadfully their Knowledge of him was
impaired.—They were so far from *humbling themselves*, in-
genuously and openly *confessing* their Sin, and heartily and
importunately praying for the *Pardon* of it; that they did
neither one nor other of them—Though they could not,
durst not deny it, (even the *Fig-Leaves* would have witnessed
against them) they were not easily brought to a *Confession*:
And when they were, they were for *excusing themselves*,
and shifting off the Blame to others. *The Woman thou*
gavest, &c. And *the Serpent beguiled me*, Gen. iii. 12, 13.
Yea, not only had they utterly lost ALL SUCH DISPOSI-
TIONS, but THIS LOSS was accompanied with, or suc-
ceeded by, the UNIVERSAL CORRUPTION of their Na-
tures, and all their Faculties. What Thoughts, what
Knowledge had they now of GOD, when they not only
fled, but thought to *hide themselves* from him? What an
Aggravation was it of their Sin, that they were for *cover-*
ing, extenuating, excusing, and shifting of it off from them-
selves? How sadly did these discover their sinful *Self-Love*,
Pride, Hardness of Heart, &c. and their Disregard for
the *Glory of God*, with their practical *Disbelief*, if not
Contempt, of several of his Perfections? What egregious
Folly was there, in that wretched Shift; *She gave me?*
What then? Did she force him? Ought he to have loved
her, more than God; or *believed her*, rather than his
Maker? Was she his Master; and was he to be led by
her, and obey her Commands? What *horrid Wickedness*
was there couched in those Words, *The Woman whom*
THOU GAVEST TO BE WITH ME, SHE GAVE ME;
thereby sily and obliquely reflecting the *whole Blame* upon
God himself? So soon did it appear, *That the Heart of a*
Sinner is deceitful above all Things, and desperately wicked,
Jer. xvii. 9. How early was there great Room for Solo-
mon's Observation, *The Foolishness of Man perverteth his*
his Way: And his Heart fretteth against the Lord?
Prov. xix. 3.

THUS it is evident, that Adam by his Sin utterly lost
his Innocence, Righteousness, and Holiness; which was im-
mediately, and necessarily succeeded by the Corruption of
his whole Nature: That he, in a great Measure, lost all
right Apprehensions of God, when he dreamed, he might
be imposed upon; or thought to sham off, or cover his
Guilt,

Guilt, with so sorry an *Excuse*, &c: That he became not only utterly void of all *Inclinations to Good*; but was miserably *disordered*, and *hardened*, when he durst presume to charge God so foolishly, even to his Face: That he was now more concerned for his own Honour than his; when instead of giving *Glory* to him, by a free and ingenuous Confession of his Sin, whereby he had so highly dishonoured him, he was, and by such a Shift too, for excusing himself: And that, if he had been absolutely left to himself, without any Revelation of Mercy, or any Call to Repentance, he had been so far from any Thoughts of ever returning to God, as his God, his chief Good, and last End, that he would have gone from bad to worse, adding Sin to Sin, till the very last Moment of his Duration.

VI. *As our first Parents had QUITE LOST those blessed Qualities, which were the principal Parts, if I may so say, of the IMAGE of God, they could not convey THAT to their Offspring, which they had not themselves: And consequently, all their Posterity come into the World, as destitute of all these, as they themselves were.*

NOTHING can be more evident and certain than this, No one can give what he has not. The Effect can never be more noble than the Cause. *Who can bring a clean Thing out of an unclean?* As reasonable would it be, as natural, to dream, that a couple of *Brutes*, can produce a *reasonable Creature*, as that two Parents utterly destitute of *Original Righteousness*, should beget a Child with it. We need not therefore tarry, to confirm this, from Scripture or Experience; especially, since we must carry the Matter much farther under the next Proposition.

VII. *As our first Parents not only LOST their INNOCENCE, INTEGRITY, and HOLINESS, &c. but became DEGENERATED, DEPRAVED, CORRUPTED; it seems plain, that ALL their Posterity must be, by NATURE, DEGENERATE, DEPRAVED, and CORRUPTED, as well as they.*

THE Laws of Generation shew this: The Scriptures plentifully witness it: Reason confirms it: And sad and universal Experience demonstrate it. BUT

By the Laws of Generation, *every Creature*, as we have observed, *begets its like*, with every Thing that is *natural* to it. Therefore we see the young, in every Species, resemble those from whom they spring, in Shape, in Kind, and Disposition, &c. The Toad, the Viper, the Tiger, beget Toads, Vipers, and Tigers, as well as Doves or Sheep produce young like themselves. The Cunning of the Fox, the Fierceness of the Tyger, the Courage of the Lion, &c. are naturally transmitted to their Offspring, as well as the Meekness of the Sheep, or the Dulness of the Ass, to theirs. We do not expect, or find, the Venom of the Asp in the Dove, any more, than the Fierceness of the Wolf in the Lamb. Tame Creatures of all Sorts, produce tame; and Wild, Wild. Among Men, Blacks beget Blacks, and Whites, Whites. Not only do Children resemble their Parents in Height, Shape, Features, and Complexions, &c. but, very often, in their Tempers and Inclinations. Family Vices, as well as Family Diseases, frequently, yea generally, RUN IN A BLOOD. That which is *natural to all*, of any Species, 'tis certain, is and must be, *naturally in all*. And why should the present Case be an Exception? Especially if we consider, that as is the Tree, so are the Branches. How can it be otherwise? Whence should it come, that *impure, sinful, mortal* Parents should not beget *such Children*? *Partus sequitur ventrem.* Job. xv. 14.

The Scriptures are full of this. *Adam begat a Son in his own LIKENESS.* Gen. v. 3. Not in THE LIKENESS OF GOD, wherein *himself was made*, ver. 1. (as appears by the Opposition) but *depraved, defiled, mortal*, and consequently, *guilty*, as he was now become.—The Apostle assures us, that *himself and other Christians had born the IMAGE of him that was earthy*, 1 Cor. xv. 49.—The Psalmist bitterly laments it. *Behold, I was shapen in Iniquity, &c.* Ps. li. 5. Not only not shapen in Purity, and conceived in Holiness; but with, or in Iniquity and Sin, having an adulterous, murderous Nature in me, wherewith I was defiled, not only from, but even in the Womb. Job asks the Question, *Who can bring a clean Thing out of an unclean?* And answers it strongly in the Negative; NOT ONE. His Friend Bildad was of the same Mind, *How can he be clean that is born of a Woman?* Job xxv. 4. As was also Eliphaz, ch. xv. 14.

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14 *The CASE, between Mr. Whitefield*

A very moving Proof of this, and which affords many affecting Lessons, to all who seriously consider it, is *that Law*, concerning the *Purification* of Women, after *Child-bearing*, Lev. xii. 2—5. Surely, Man must be *exceeding corrupt* indeed, who renders his Mother *unclean*, by *bearing him*. But, to name no more, our blessed Lord has fully and strongly declared this melancholy Truth, and confirmed all that we have offered on this Preliminary, beyond any rational Reply, in that very remarkable Passage; *John* iii. 6. THAT WHICH IS BORN OF THE FLESH, IS FLESH. Where the Opposition, between *that* and *being BORN OF THE SPIRIT*, fixes the Sense, and exceedingly establishes the Point. *q. d.* Whatever is derived from our Parents, by the *first Birth*, is *and cannot but be* like them, *depraved*, and *defiled*, and *corrupted*: But *that* which is so, *cannot* (not only *shall not*, but *CANNOT*) *see*, *CANNOT enter into the Kingdom of God*. vers. 3, and 5. And therefore, a Man must needs BE BORN AGAIN, BORN OF WATER AND OF THE SPIRIT, or he *CANNOT enter* into that Kingdom. Let those otherwise minded, turn themselves how they will, the Evidence of these Words can never be evaded, nor their Force diminished. *That which is BORN OF THE FLESH*, make of it what you can, *is FLESH*, and *NOTHING BUT FLESH*: But *that which is BORN OF THE FLESH*, *except it be born again*, *cannot enter into the Kingdom of God*; and therefore, it is *unclean*, and *defiled*: But, whatever is *morally unclean*, is *sinful* and *guilty*; and consequently, *whatever is born of the FLESH*, is, from its Birth, *guilty*, *polluted*, *miserable*. The *ἔμφυια*, good Nature, or natural Disposition, which some make so much of, let them make of it what they please, can neither give a *Title* to, nor *Meetness* for that Kingdom; and therefore even Those that have it, *must be born again*. This then is the Case of all the natural Sons of *Adam*, without Exception! they are *unclean* and *sinful*, and must be *renewed*, *regenerated*, *created in Christ Jesus unto good Works*, &c. or they *CAN NEVER enter* into the Kingdom of Heaven.

IF we consult *Reason*, it will tell us plainly and roundly, that it must be so, and cannot be otherwise. *Who can bring a clean Thing out of an unclean?* The Branches partake of the Nature of the Root. As the Spring is, so are the Streams. *Mali Corvi, malum Ovum*. As Ser-

pents

pents do not beget Doves, no more do Sinners, Saints. It would be evidently beside, above, and against Nature if they did. *Esaú* and *Jacob* differed not, in Respect of the Nature they received from their Parents, for they were Twins; but of the Grace freely bestowed on one, and not on the other, *Rom. ix. II.* Universal Experience sadly demonstrates all this. 'Tis hard to believe a serious, thinking, unprejudiced Person, can entertain any the least Doubt of it. Do we not see how early, Infants do many Ways discover the Corruption that is in them? And that, even before they are capable of following an Example? Can any Exceptions be produced? Whence is it, that all Children, even without Example, Instruction, or Encouragement, should, so quickly, so easily, run into, what is not only silly and foolish, but evil and mischievous, &c. and delight themselves in them, &c. and that even the most towardly shew such an Indisposition, yea, an Aversion, to what is indeed good, that they can hardly be brought to relish it, in any Measure; and can never be kept to it, for any Time, without putting a visible Force upon them? Whence is it, that a trifling Song should be more taking, and better remembered, than a Psalm, or Divine Hymn? That they should be pleased, and in their Element, when employed in any Thing almost, but what is serious and conducive to their true Happiness? Do not all Men perceive in themselves, and in all others, with whom they have any Intimacy, some strong Propensions, even from their earliest Years, to some peculiar Lusts or Vices? Is it not manifest, that the very best of Men, after all their Care and Watchfulness, to which they join daily Prayer and Mortification, do often find them, not only stirring and moving, but lively and vigorous, frequently leading them captive, to do what they would not, and omit what they would, &c. and that they confess, with Sorrow and Shame, that they can never root them out?—Do not all Men feel a strange Disorder within themselves; a Rebellion of the Inferior against the Superior Powers of the Soul; and violent and indelible Inclinations to numberless Evils, which their more sober Thoughts condemn, and which their Consciences, even when bribed and blinded, yea and scared, can never be brought wholly to excuse, and much less justify, and approve? Is not an AVERSION from GOD, and a CONVERSION to SELF and the CREATURE, visible in, and by every one of

us?—Do not Men often perceive themselves *hurried* into Sin, *distracted* between divers Lusts, *carried down the Stream*, first their own *Deceivers*, and then their own *Tormenters*? Are not the Thoughts and Lives of every Man Contradictions to themselves?—What do I say? The *Heathens* themselves saw and observed this; yea, they confessed and bemoaned it, though they could never, to their own Satisfaction, trace its Original. They were sensible, Man could not have been *originally created* in such a State; but could never certainly know, by what fatal Means, such an universal Change could come upon the Species. In a Word, the Natures of *all Men* are *corrupted*, and they universally discover *this Depravity*, “*too soon by far*,” to use the Words of a late Author, “to account for it, by *Imitation*; too *universally*, to doubt its being *inherent*; and too *constantly*, for any thing that is not *deeply rooted in our very Natures*.” But because the Scriptures give us the fullest, and most affecting Evidences and Proofs of these Things, we must enlarge a little farther.

IN them we often find not only, That the Gross of *Mankind*, are Sinners, *great Sinners*; but that *there is none righteous*, NO NOT ONE; *none that seeketh after God*; *none that doeth good*, NO NOT ONE. *Rom. iii. 10—18. Ps. xiv. 2—5, &c. &c.* And that *the whole World lieth in Wickedness*, except those that are of, i. e. are born of God, 1 John v. 18, 19, *&c. &c.* The Prophets often give us dreadful Accounts of the Sinfulness of the *Jews*, as, *Is. i. 1—16. &c. Jer. ii. throughout, chap. ix. 2—5. &c. Ezek. viii. throughout, Mic. vii. 1—6. &c. &c.* And the Apostles, of the *Gentiles*. See, *Rom. i. 17—32. 1 Cor. vi. 9—11. Eph. ii. 1—3. &c. &c.* But this is not all; they solemnly declare, that *Mankind* are *universally depraved*, by Nature. Before the Flood, *God saw that the Wickedness of Man*, i. e. *MANKIND*, *was great on the Earth*, and that *every IMAGINATION of the THOUGHTS of his Heart*, i. e. all the Appetites, Motions, Inclinations, Desires, and Purposes of his Heart, *was only EVIL CONTINUALLY*. *Gen. vi. 5. Every one of them evil, only evil, continually evil!* What more can be said? *All, only, and always EVIL!* The Case was no better after it, *And the Lord said,—The IMAGINATION of Man's Heart is EVIL from His*
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YOUTH, Gen. viii. 21. So that *this* was not only true of the openly wicked *Antediluvians*, but even of *Noah* himself, and his pious Sons *Japhet* and *Shem*, who were three of the only four surviving Men, then in the World. So that none, even of those three, were Exceptions to the general Rule. If we trace the Scriptures from thence, to the End of them, we shall find the Case still the same. The Quotations from the Book of *Job* and the *Psalms*, just now produced, and many more might be offered; as, *Job* xv. 16. *Pf.* lviii. 3. cxxx. 3. and cxliii. 2. shew how it was in the Authors Days. The wise Man declares, that *Foolishness is bound in the Heart, even of a Child*; Prov. xxii. 15. It seems it is *rooted in his very Nature*; and hence he so frequently recommends *sharp Correction*, as necessary to check, curb, and restrain, if not reform him; chap. xix. 18. chap. xxiii. 13, 14, &c. *Foolishness*, in that Book, is frequently the same with *Sinfulness*; and all *Folly* is the Effect of the *Loss* of the *Image* of God, and the *Corruption* of our Nature: But *Solomon*, in these Texts, speaks as if *Foolishness* were bound up in the Heart of every Child. God himself, by *Isaiah*, assures us, that the *House of Jacob* was called a *Transgressor from the Womb*, chap. xlviii. And *Jeremiah* agrees with all this, *The Heart is deceitful above all Things, and desperately wicked*, chap. xvii. 9. &c. &c. The New Testament is also clear to the same Purpose; see *Matt.* xv. 16. compared with chap. xiii. 34, 35. *John* iii. 6. *Rom.* vii. 14—24. *Gal.* 5. 17—22. &c. &c. More particularly, we frequently read of the *Ignorance*, *Perverseness*, *Hardness of Heart*, &c. yea, and of the *Enmity*, that is *naturally*, in all Men against God.

THAT Men are, by Nature, and without Divine Revelation, in a great Measure, IGNORANT, of God, themselves, their Duty and Danger; and TOTALLY IGNORANT of a Saviour, and the Way of Salvation by him, is either every where supposed, or clearly declared, and proclaimed in Scripture: And is undeniable from Fact, and universal Experience. Hence we hear, that Believers were sometimes, not only in *Darkness*; but were *Darkness*; Eph. v. 8. and called out of *Darkness*; 1 Pet. ii. 9. and read of the *Darkness* that is in Men; yea, of the *Light* that is in them being *DARKNESS*, &c. *Matt.* vi. 23. that they are under the *Power* of *Darkness*, Col. i. 13. that they love

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18 *The CASE, between Mr. Whitefield*

Darkness; John iii. 19. &c. &c. Yea, and that the *Eyes of their Understanding are shut and must be OPENED.* Acts xxvi. 18. Whence it is plain, they are not only without *saving Light*, but want EYES and ABILITY to see it to their own Salvation, even when it *shines* upon them; i. e. to *understand* the true Nature of the Things of God, the Doctrines of the Gospel, and to see them *spiritually*, even when clearly revealed. The *Laodiceans*, even after they received the Gospel, are declared, *blind*; Rev. iii. 17. and the Apostle assures us, that the NATURAL MAN, *that which is born of the Flesh*, and has nothing in him, but what he has by Nature, or his own Acquisitions, CANNOT KNOW THEM, 1 Cor. ii. 14. We are also told of the dreadful Effects of *their Ignorance, being ALIENATED from the Life of GOD, through the Ignorance that is in them, &c.* Ephes. iv. 18, &c.—If we enquire into Matter of Fact, and consult Experience, this melancholy Truth will be evident beyond all Contradiction. The Nations, to whom God *showed not his Word, and gave not his Statutes*, as he gave them to Israel, Ps. cxlvii. 19, 20. are called the DARK PLACES of the Earth, Ps. lxxiv. 20. The *Heathens* are said, *not to have known God*; Ps. lxxix. 6. &c. And this was the Case, not only amongst the most rude, barbarous, and unpolished, but the most Accomplished and Learned. Even at Athens, the TRUE GOD was the UNKNOWN GOD. The Nations were universally Polytheists; and consequently Idolaters: But, those that have MANY GODS, have in Reality, NO GOD. Few of them had any Knowledge of the TRUE GOD at all; and none of them *did or could* worship him, AS GOD, and THEIR GOD. They were universally, if we may believe the Apostle, not only, WITHOUT CHRIST, i. e. without any Knowledge of his Person, Offices, Doctrine, Example, and the Way of Salvation through him; but WITHOUT HOPE, having no Promise of Mercy, and WITHOUT GOD in the World, *adso*, ATHEISTS, and living as such, never minding, serving, worshipping, loving him, owning any Dependence upon him, or Obligation to him. And indeed, those that are WITHOUT CHRIST, are, every one of them, as to all the well-grounded Hopes of, all Claim to, and Meettiness for Salvation, WITHOUT GOD in the World. What shall we then think of the prodigious Folly of *Deism*; and the egregious Madness of the

the *Deists*, among us? And now, what Good, yea, what else, could be expected, from those, whose *Understandings* are *darkened*, whose *Eyes* are *blinded*, and who are *utterly ignorant* of a Saviour, &c. but that they *should walk*, as we are told the Gentiles did, in the VANITY of their Mind? Ephes. iii. 17.

THE *Perverseness*, *Obstinacy*, and *Rebellion* of the WILL, is also, every where found, in the Word of God. *The Heart is deceitful above all Things*, &c. Jerem. xvii. 9. How often are the *Israelites*, who, in this, were no worse, I conceive, than other Men, reproached, as being a *stiffnecked* and *rebellious* People? *Exod.* xxxii. 9. *chap.* xxxiii. 3—5, &c. &c. How often doth Christ complain of the same Thing; *Mark* iii. 5. and blame them highly, for their *wilful Unbelief*? *John* v. 40. *Matt.* xxiii. 37. &c. Is not all this evident, from the Carriage of those, who are Proof against all Means to reclaim them? *Mercies* do not gain, *Judgments* do not humble them: *Promises* do not charm, *Threatnings* do not scare them. Many grow much the *harder*, under the most *softening* Means: And many grow the more *barren*, under all Advantages for *Fruitfulness*. They say, *We WILL NOT have this Man to reign over us*; *Luke* xix. 14, &c. *We have loved strangers*, and after them *WILL we go*; &c. *Jer.* ii. 25. &c. *Let us break their Bands asunder*, and *cast away their Cords from us*; &c. *Pf.* ii. 3, &c. &c. And as Mankind are, by Nature, so *averse* to yield *Obedience* to his LAWS, so do they greatly fret, repine, and even rage against his PROVIDENCES. We have more need, alas! to lament, then prove all this.

THAT there is a *sinful Disorder* in all Mankind; a *constant Rebellion* of the *Appetites* and *Passions*, against our cooler *Judgments*, needs no Proof: That they are often capricious and impetuous, craving and unsatiable; and that they frequently carry them down the Stream, their *Consciences trembling and loudly condemning them*, has been owned by all Men, the best as well as the worst: And that their *Powers* are depressed, and their *Affections* vitiated, carnal, immersed in sensual Objects, and wholly sunk and buried, as it were, under earthly Things; is, alas! visible to, and in all. *Pf.* liii. 1—5. *Jer.* xlv. 15—26. *chap.* xxxi. 18, &c. &c.

To add but one Thing more, we read frequently in the Bible, not only That all Mankind are FAR FROM God, Is. xxix. 13. Jer. ii. 5. Matt. xv. 8, &c. but *ESTRANGED from him*; Ezek. xiv. 5. *neither desiring the Knowledge of his Ways*; Job vi. 21, 14, &c. nor *Peace with him*; but saying to him, *DEPART FROM US*; chap. xxii. 17, &c. Yea, that they are *ENEMIES to him*; Rom. v. 10, &c. *Alienated and ENEMIES IN THEIR MINDS*, (i. e. even in their Reason and Understanding, wherein, as many think, lies the Spring of their Opposition to, and Rebellion against God; Eph. iv. 17, 18.) *by wicked Works*; Col. i. 21, &c. *HATERS of God*; Rom. i. 30, &c. But this is not all, *THE CARNAL MIND*, and there is, there can be no other Mind in Men, by Nature, but *THE CARNAL MIND*, is not only an *ENEMY TO*, and a *Hater of God*, (for then it might possibly be sweetned, soothed, prevailed upon, and, if not quite changed, at least, brought to a better Disposition;) but *ENMITY against him*, i. e. *irreconcilably opposite to him*, in the highest Degree; which must therefore be not only broken and subdued, but, in some good Measure, removed and taken away, before they can be reconciled to him.—What shall we now say to all the fine Things, which our *Pelagianizers* of all Sorts, talk of the *POWERS OF NATURE*, in our present *sinful State*; and of all the mighty Boasts they make, of their *OWN GOOD DISPOSITIONS*, *PROMISING ENDEAVOURS*, and I do not know what besides? Had they never read any Thing but the ancient Philosophers, this would have been no such great Wonder: But surely, they must never have read the Scriptures, or they must be hid to them: They must either shut their Eyes, or have very slippery Memories.—Surely, they have never thought of the *Holiness* of God, after whose Image Man was originally created; or of the *Purity, Spirituality*, and *Extent* of the Law, which is even yet written in the Heart; or, have never compared their *Nature and Frames, Dispositions and Ways* with them. Is there any Thing, in any Man, by *NATURE*, which, in any Measure, resembles the *Holiness* of God? Do they find any thing in themselves answering the *Purity*, or coming within any Nearness to the *Perfection* of his Law? Nay, do they not find a violent Opposition to it? Dare they say, *That in them (that is in their Flesh) dwells*

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any good Thing? If they do, they give the Lie directly, not only to the Apostle, *Rom. vii. 18*, but to our blessed Lord himself; *John iii. 6*. How much better were it for themselves, to lament with the Church, *We are ALL as an unclean thing, and ALL OUR RIGHTEOUSNESSES*, our very best Dispositions, Endeavours, Services, *are as FILTHY RAGGS*, odious and loathsome. Before we proceed, suffer me to observe, that,

THIS Depravation or Corruption has been, for many Ages, known by the Name of, ORIGINAL SIN; because it is, in this lapsed State, conveyed to us, with the very first Principles of our *Natures*. And as it is, if I may use the Word, *INNATE*, so it continues in us, grows up with us, and is so interwoven with our very Constitutions, that it mixes itself with, and so stains and defiles *every Instinct, Appetite, Motion, and Inclination* of our Hearts. Like the *fretting Leprosy* of old, it pollutes our whole Natures; and has wrought itself so deeply into our very Make, that we can never be *quite cleansed* from it, *till the House be broken down, the Stones of it, and the Timber thereof*, &c. *Lev. xiv. 44, 45*. Were it not *natural* to us all, whence is it, that there never has been so much as *one Exception*? Whence is it, that it can never, in this Life, be quite eradicated? That there never has been a *mere Man*, not one, that could say, *I have no Sin*? *1 John i. 8*. That every one is commanded to say, *AND FORGIVE US OUR DEBTS*, as often and as long, as he says, *GIVE US THIS DAY OUR DAILY BREAD*? *Mat. vi. 12*. Why were *Infants* of old, *CIRCUMCISED*; and why are they now *BAPTISED*, if they are not *guilty and unclean*? And to say no more, were not this the Case, *Infants dying such*, would have no Need of the *Redemption* purchased by Christ: For, where there is *no Sin*, there is no Room for *Pardon*, no Want of a *Redeemer*; and where there is *no Pollution*, what Occasion is there for *washing or cleansing*? Least this should also raise a Cry of Fanaticism, Madness, &c. Let us hear the Determination of the Church of *England*, concerning this momentous Doctrine, in her 9th Article, "ORIGINAL SIN standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk) but it is the Fault and Corruption of every Man, that naturally is ingendered of the Offspring of *Adam*, whereby Man is very far gone from ORIGINAL RIGHTEOUSNESS,

“*TEOUSNESS, and is of his own Nature inclined to Evil,*
 “*so that the Flesh lusteth always contrary to the Spirit ; and*
 “*therefore, in every Person born into this World, it de-*
 “*serveth God’s Wrath and Damnation.”* Hence we learn,
 that original Righteousness is gone ; that *Original Sin* succeeded it ; that this consists not in the Imitation of bad Examples ; that we are all *naturally inclined to Evil* ; and that it deserveth God’s Wrath and Damnation, &c. In this then, we are agreed.

To all I have offered concerning ORIGINAL SIN, which evidently supposes the *Loss* and *Want* of ORIGINAL RIGHTEOUSNESS, and denotes that *total Depravation* of our Natures, which succeeded the *Want* of that *Righteousness*, and came in the Room of it ; whereby we have not only lost our *Rectitude* and *Holiness*, but are become *spiritually blind, perverse, intractable, averse to all spiritual Good, and prone to all Manner of Evil* : I shall only add, That this is most evidently seen in the TOTAL AVERSION that all Men find in themselves from GOD, and TOTAL CONVERSION to SELF and the CREATURE. As Man was created with Capacities for knowing and serving GOD, and enjoying him for ever, so was he naturally inclined to chuse him, as his CHIEF GOOD, and consult HIS GLORY, as his GREAT and LAST END : But, ah ! how sadly are Things altered ? Sin has quite inverted them ! Man is now so very *degenerate*, and so deeply sunk and immersed in *sensual* Things, that all his *Care* and *Concern* is for, SELF ; and all his *Pursuits* are after EARTHLY THINGS. The Profits, Pleasures, and Honours, &c. of the World, are, alas ! *naturally*, his CHIEF GOOD : And his *own Will, Humours* and *Lusts*, &c. his LAST END. One would think, this is enough to force our Assent to this sad Truth, whether we would or no. Was this the State in which Man was originally created ! What monstrous *Folly*, what prodigious *Sinfulness*, appears in it ! — That a *reasonable* Creature should place his *Happiness*, in that which is *finite* ; yea, in that which is *inanimate* ! and yet much more, in that which is *Vanity* and *Vexation of Spirit* ! That a *reasonable* Creature should act, as if *made for itself* ; and chiefly, if not only seek, and please, and honour *itself*. Is not this to make our own *Understandings*, our chief Rule ; and our *dear selves*, our chief and last End ! Is there not in it a *total Apostacy* from, and a *direct Rebellion* against God ! Is it not
 a saying,

a saying, *We are Lords, we will come no more unto thee ?* Is there not a deep Forgetfulness of God, a horrid Contempt of him ; yea, a great deal of practical Atheism appearing in this ! How early alas ! all this seen, in Children ? How universally is it observed, in the Adult ? How constantly, how unweariedly do they pursue these, through numberless perplexing Sorrows and endless tormenting Disappointments ; and that, even to the last ! How eagerly and assiduously, do they spend their Money for that which is not Bread, and their Labour for that which satisfieth not ? Isa. lv. 2. Do not many, yea the greatest Number, live rather like Brutes, than Creatures having rational and immortal Souls ! as if they were all Body, without a Spirit ! And tho' their Desires after everlasting Happiness are indelible ; yet, how wretchedly are they mistaken, both in the Nature of it, and Means to attain to it ?— Do not many, by doing the Works of the Devil, shew that he is their Father ! Jo. viii. 44.— Do they not appear even fond of their own Shame, their own Destruction ! What makes all this the more astonishing and melancholy is, that they can never be easy and satisfied, neither with the Things their Hearts are set upon, nor without them. When they want them they are in Pain, and even weary themselves in striving for them : And when they reach them, they are miserably disappointed. They cannot but be sensible, after so many vexing Trials, that these Things can never make them happy ; and yet, they are so fatally enchanted with them, that they cannot forsake them. Yea, are not they, after all, the more intent upon them ! But what comes of the Soul all this while ? Is it not neglected, and suffered to grow worse and worse ? Do not Men wilfully shut their Eyes against their remaining Light, till it be almost extinguished : and harden their Hearts, till they lose all Fear, and Sense, and Shame ! Indeed, every Sin has something blinding, stupifying and hardening in it : And the Moment one knowingly ventures upon it, he gives up himself to the Service of it. Rom. vi. 16. Service, did I say ? I should have called it Slavery ; the vilest, meanest, and unmanly Slavery. In the mean Time, GOD IS NOT IN ALL THEIR THOUGHTS, Psal. x. 4. or seldom ; or, if he is, it is without any serious Awe of him ; yea, against their Wills. They care not to think of him, his Being, Perfections, Word, or Works ; or not as they should.

24 The CASE, between Mr. Whitefield

They desire not the Knowledge of his Ways. Job. xxi. 14. They are so far from *loving* him, that it is a *Burden* to them, even to think of their *Obligations* to him, and the *Duty* they owe him. They are so far from *delighting themselves in him*, that all their *Delights* are placed on other *Things*. They have no true *Relish* nor *Taste*, of what is *Spiritual* and *Holy*: Yea, they have an *Aversion* to it. How soon are they *weary of the Sabbath*, and of all other *religious Exercises*! The *Pleasures of Sense* gratify them: But the *Delights of Religion* they *loath*! Even Children of the best *Dispositions*, having the best *Instructions*, *Examples*, and other the best *Advantages*, too evidently shew they have no *Taste* of *Seriousness*: Yea, they are not only *indifferent* and *cold to Holiness*, but plainly discover their *Dislike*, yea, *Abhorrence* of it! Those that *go wholly* into their *Play*, and their other *Trifles*, must be, with much ado, *drawn* and *detain'd* at their *Catechisms* or *Bibles*! And those who could not *enjoy* themselves without the one, have no *Inclination* towards the other: Yea, *happy* they think themselves, when the *grievous Task* is over.

THIS, this, alas! is the *sinful*, the *miserable State*, in which all *Mankind* are, BY NATURE! There is *none Righteous*, none that *doeth Good*, NO NOT ONE! If there are any *Exceptions*, 'tis owing, *wholly* and *solely*, to the GRACE of GOD, and not to any thing in themselves. If any of them have any *strong Propensions* to SOCIAL VIRTUES, such as *Fortitude*, *Humanity*, *Benevolence* to their *Fellow Creatures*, &c. &c. as blessed be GOD, not a few have, they are all from him alone. If any one of them are, upon any Account, more *serious*, *sober*, *well-disposed*, &c. than others: Or, if every one of them rush not into all *Manner of Wickedness*, according to their various *Inclinations*, as *Opportunities* offer, and that to the very last; it is owing, not to any Thing in their *Natures*, but *entirely* to the RESTRAINTS of *Providence* and *Grace*: i. e. to the *Advantages of Education*, *Example*, *Conversation*, their present *Circumstances*, &c. some *Impressions* made on them by the *Word of God*, or the *more common* but *effectual Operations* of his *Spirit*. If any one of them are RENEWED, and BORN AGAIN; If the *Heart of Stone* is taken away, and the *Heart of Flesh* given, &c. Ezek. xxxvi. 26. &c. &c. this is *purely* and *only* the WORK of GOD in them; of all which they are the *passive Recipients*,
and

and no more. But, if any of them are GROWING in Grace 2 Pet. iii. 18. &c. ADDING to their Faith, Virtue, &c. Chap. i. 5, &c. WORKING out their own Salvation with Fear and Trembling, Phil. ii. 12, &c. RUNNING with Patience the Race that is set before them; Heb. xii. 1. &c. &c. then indeed, they themselves are AGENTS, exerting their own renewed Powers, and trading with their Talents; but, it is still WITH and UNDER GRACE: For, it is God that WORKETH IN THEM, both TO WILL and TO DO; and that, of his own good Pleasure. Phil. ii. 13. Heb. xiii. 20, 21. &c. &c.

VIII. In this DEPRESSED SINFUL State, in which ALL Men are by NATURE, they cannot of themselves, and WITHOUT the GRACE of God restraining or diverting their corrupt Inclinations, and disposing, enabling, quickening and strengthening them, DO ANY ONE THING truly good and acceptable to God; and much less set about the Work of their own Salvation, to any good Purpose, or with any Effect.

If the former Propositions, and what we offered upon them be true; this is not only certain, but self-evident. How can the Blind see, the Deaf hear, the Dumb speak, or the Dead raise themselves? If all Men are, by Nature, and without Revelation, in a great Measure IGNORANT OF GOD, and HIS LAWS, &c. so far as they are Ignorant of them, it is plain, they can neither fear God, nor obey and do his Will: And, if they are totally Ignorant of the WAY, in which he will be served, 'tis manifest, they cannot rightly serve him at all. If they are absolutely Ignorant of the MEDIATOR, his Person, Natures, Doctrine, Example, and Offices; of WHAT he WAS, became, undertook, did, and suffered for his People; of WHAT he works in them, and bestows upon them, &c: And, if NO MAN cometh unto the FATHER, but BY HIM, as himself assures us most solemnly, John xiv. 6. nothing can be more unquestionable, than that they can never, in that State, either rightly worship and serve him, or do any Thing, upon the Account of which, they shall be accepted of him. These evidently shew the absolute Necessity of Supernatural Revelation, to the Salvation of all that are capable of hearing, receiving, and believing it; as well as the unparallel-

led Folly of our modern *Deists*, and the *desperate State* in which they are.

IF all Men are, by Nature, not only guilty, but *universally depraved and unclean*; is it to be fancied, that any of them CAN DO ANY ONE THING, as the *holy and righteous Law* of God requires they should? Are not *all* the *Motions, Appetites, Inclinations, and Actions*, of an *impure Nature, NATURALLY impure*? Or, can it, *naturally*, be otherwise? Can the Effect be more noble than its Cause? Or an *Action every Way* good, proceed from an *Agent corrupt and sinful*? If EVERY IMAGINATION of the Thoughts of one's Heart, be only Evil continually? Gen. vi. Ver. 5. Is it possible, that while it is so, he should do *any one Thing* acceptable to God? Or will a reasonable Creature say it? If Mankind are not only, by Nature, *indisposed* for, but *averse to*, all that is *spiritually Good*; if it is wholly against the Grain with them, to do *any such Thing*; is it to be supposed, that, *of themselves*, they will ever so much as in EARNEST attempt it? Can ever Nature, *naturally* resist itself? Can an impartial Thinker ever soberly fancy, that such Persons can ever apply themselves heartily, to do what is indeed *pleasing* in the Sight of God, till there be some great, thorough, and *total Change* wrought in them? I say wrought in them; because Nature, will never of itself, attempt to *destroy Nature*. Will ENMITY ever *desire Reconciliation*; or take any Steps towards it? Or will it ever be reconciled? Or, can those whose *Minds are ENMITY against God*, ever do what is *grateful* to him; if that *Enmity* is not removed?

OF the same Mind is the Church of *England*, in her Xth Article, "The Condition of Man after the FALL of Adam is such, that he CANNOT turn and prepare himself, by his own *natural Strength* and *good Works*, to Faith and calling upon God: Wherefore we have no Power to do good Works, *pleasant and acceptable* to God, without the Grace of God preventing us, that we may have a good Will, and working with us, when we have that good Will." This needs no Comment. But if any think otherwise, Her XIIIth Article may give some Satisfaction. "*Works done before the Grace of Christ, and the INSPIRATION of his Spirit, are not pleasing to God, for as much as they spring not from FAITH in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School Authors*

"say)

“ say) deserve the Grace of *Congruity*: Yea, rather for
 “ that they are *not done* as God hath *willed* and *command-*
 “ *ed* them to be done, we doubt not but that they have
 “ the *Nature of Sin*.” Indeed it would be very strange if
 they had not.

BUT, because a great deal depends upon this; because
the Scriptures are so very full, and plain, and home to this
 Purpose; because a *deep Sense* of this melancholy Truth,
 is, upon many Accounts, necessary; and because, if *this*
 be set in so clear a Light, that he who reads and *believes*
 his Bible, cannot *sincerely* doubt of it, a great Part of
 what is to follow, will be plain and evident of itself, with-
 out any further Proof; we shall add these Considerations.

I. WE reason not only from the Passages just now
 quoted, whence we learn, that Men are *naturally, Ignorant,*
in Darkness, Darkness, and *having no Light, &c.* But from
 those, which declare they are *BLIND,* and *that their Eyes must*
be OPENED; *Acts* xxvi. 18. that the *Eyes of their Under-*
standing must BE ENLIGHTNED, *that they may KNOW,*
&c. *Eph.* i. 18. that EYES TO SEE, as well as HEARTS
 to *perceive* are not *natural*, but the Effect of the Grace of
 God; *Deut.* xxix. 4. that in our *natural State*, we CAN-
 NOT KNOW *the Things that are spiritually discerned,* 1
Cor. ii. 14. *viz. because they are spiritually discerned,* and
 the *natural Faculty* is not suited to a *spiritual Object*; that
 an UNDERSTANDING to know him that is true, *must be*
 GIVEN; 1 *John* v. 20. and that *the Light of the Knowledge*
of the Glory of God, &c. is from his SHINING into our
 Hearts; 2 *Cor.* iv. 6. &c. &c. Now, if all these be true,
 'tis manifest that NEW EYES in our Minds, i. e. an ABI-
 LITY to understand *spiritual Things*, in a *spiritual Man-*
ner, is necessary, before we can DO ANY ONE THING
 that is *spiritually good*; and consequently, that Men in their
natural State, having no such new Eyes, no such Ability,
 can do NOTHING that is pleasing and acceptable to God.

2. FROM such Passages as declare, *the Deceitfulness and*
desperate Wickedness of the Heart, *Jer.* xvii. 9. *Matth.*
xv. 19. &c. that it is A STONY HEART, cold, hard,
heavy, insensible, earthly, barren, and *resisting* all Impressi-
 ons from the *Word and Works* of God; that it cannot be
 softened, bowed, made flexible and pliable, but must be

TAKEN AWAY, *Ezek. xi. 19. Chap. xxxvi. 26. &c.* that it is *stubborn, rebellious, untractable, HARD AS AN ADAMANT, Zech. vii. 12. &c.* that it is *UNCIRCUMCISED*, and consequently *unclean and unfit* for the Service of God, *Lev. xxvi. 41. Acts vii. 51. &c.* and *must be circumcised*, ere they can *love the Lord their God*, and which God himself has promised to do, *Deut. xxx. 6. &c.* If then the *HEART* is as hard and inflexible, and the *WILL* as perverse, indisposed for and averse to *all spiritual Good*, as the *UNDERSTANDING* is *blind*; Can any of the *Sons of Men, of themselves, and without the Grace of God, DO ANY ONE THING*, as his Law requires? Have they *any Power*, either in their *Understandings* or *Wills*, for what is *spiritual*, and, in this *sinful State*, indeed *supernatural*? We argue further,

3. FROM all those Places, wherein Men are said to be *the SERVANTS of Sin, &c. Rom. vi. 16, 17, 19 and 20. Whosoever committeth Sin, is the SERVANT of Sin, John viii. 34. themselves are the SERVANTS of Corruption: For of whom a Man is overcome, of the same is he brought in Bondage, 2 Pet. ii. 19. &c.* From the former of these, we learn, That *all and every individual Man*, is either the *SERVANT of Sin*, or of *Righteousness*; but it is impossible, that any Man, who is born *guilty, unclean and corrupted*, should, till he is *BORN AGAIN*, be a *SERVANT of Righteousness*; and therefore, every one of them, in his natural State, is a *SERVANT of Sin*. From the Second, 'tis clear, That *whosoever committeth Sin*, ordinarily and customarily, as all who are *Sinners by Nature do*, and *cannot but do*, without *supernatural Assistance*, is the *SERVANT of Sin*. And from the Third, That *they who are overcome of their own Lusts, are brought in Bondage*: So that he, who is frequently overcome, till he gives up himself to them, becomes a perfect *Slave*; whilst he, who is *enabled and inclined by Grace to make Resistance, and conscientiously strive against them*, tho' he may be *led captive* by them, 'tis against his *Will*; and therefore is he *delivered*. The former Sort *sell themselves to Sin*, 1 Kings, xxi. 25. the latter are *sold under Sin*, Rom. vii. 14, 23. But a *natural Servant* of Sin and Satan, will *naturally* serve them: For, *they that are after the Flesh*, as all Men *naturally* are, *DO MIND, i. e. affect, relish, delight in, and pursue,*

sue, *the Things of the Flesh*: Nor can they do otherwise, till they be *born of the Spirit*, and so are *made after the Spirit*; and therefore, none of them *can*, in that State, do *any thing* truly pleasing to God. Besides, *Service*, in those Days, was generally what we call now, *SLAVERY*; and implied a *perpetual Obligation* to serve their Master, and constantly endeavour to do every Thing they could to his Advantage and Honour: And therefore, the Servants of Sin could not *serve God*.

4. FROM all those Texts, in which Men are said to be not only *ASLEEP*, *Eph. v. 14. 1 Theff. v. 6. &c. i. e.* secure, without Sense of Danger, slothful, yea and wholly unfit for Action; not only, *WITHOUT STRENGTH*, *Rom. v. 6.* unable to help themselves, &c. but *spiritually DEAD*, *dead in Sins and Trespasses*, *Eph. ii. 1. &c.* so DEAD, as that they must be *raised again*, ere they can do any thing *spiritually Good*, &c. Death supposes an antecedent *Life*, and implies the *Privation* of it. He that is dead, in what Sense soever he is so, *can do nothing at all*, any more than a lifeless Carcase can. Man's *spiritual Life*, in Innocence, consisted in his *Union and Communion* with God, and in the *Integrity and Holiness* of his *Nature*, which rendered him *capable* of that Happiness. By *SIN*, he lost his *Righteousness and Holiness*, and became unworthy of, unmeet for, and averse to, that great Felicity, *i. e.* he *LOST THAT LIFE*, and *DIED SPIRITUALLY*; for *Holiness* is the *true Life* of the Soul: But, he that is *spiritually dead*, can no more do any thing *truly spiritual*, than a *dead Corpse* can rise and walk. *Holy Actions* are as much above an *unholy Nature*, as Motion and Life above an inanimate Being: The *Ideas* of *Holiness* and *Unholiness* are as directly opposite, as those of *Life* and *Death*. We reason,

5. FROM all those Phrases which, in the Scriptures, describe the *SAVING CHANGE*, which is wrought by the Holy Ghost, in the People of God. Thus it is called, *A GIVING a new Heart*, *Ezek. xxxvi. 26. a new Spirit*, *Chap. xi. 19. a Heart of Flesh*, *Chap. xxxvi. 26. &c.* 'Tis called, *A PUTTING HIS SPIRIT within them; and causing them to walk in his Ways, &c. Ver. 27. A PUTTING his Fear into their Hearts, so that they shall not depart from him, Jer. xxxii. 40. A PUTTING HIS LAW in their*

their inward Parts, AND WRITING it in their Hearts. Chap. xxxi. 33. *Heb. viii. 10. &c. &c.* 'Tis called, a quickening and raising them from the Dead, *Eph. ii. 1. &c. Rom. vi. 4—6. Col. ii. 12. &c.* 'Tis called a being BORN AGAIN, *John iii. 3. BORN of Water and of the Spirit, Ver. 5. BORN of God, 1 John ii. Chap. v. 18. &c.* A BEGETTING with the Word of Truth, *Jam. i. 18. REGENERATION, Tit. iii. v. and, to name no more, A CREATION, Eph. ii. 10. Chap. iv. 24. &c. &c.* By all these, and many more, to the same Purpose, both in the Old, and in the New Testament, would the holy Spirit teach us, the absolute Inability, that is in all Men, by Nature, to DO ANY ONE Thing SPIRITUALLY good. Can the Heart of Stone, do any good? Can the Dead, move and act? Can a Man do any Thing, before he is begotten? Can that which is not, put forth any Endeavours? If they can, then may SINNERS, in a natural State, of themselves, DO SOMETHING towards their own Salvation: But never, till then. Once more, we argue,

6. From all those Passages, which expressly declare, that NO MAN CAN DO any such Thing. *The natural Man CAN NOT KNOW the Things of the Spirit of God. 1 Cor. ii. 14.* But, if he cannot know them, 'tis most certain, he can neither believe nor do them. *The carnal Mind is ENMITY against God: For it is not subject to the Law of God, NEITHER INDEED CAN be. Rom. viii. 7.* But, if it neither IS, NOR CAN, it surely cannot do any thing spiritually Good. *A corrupt Tree CANNOT bring forth good Fruit, Matth. vii. 18. Chap. xii. 33. &c. &c.* indeed it would be a Miracle, if it did. Our Lord solemnly declares again and again, NO MAN CAN COME UNTO ME, except the Father which hath sent me, DRAW HIM. *John vi. 44, 45 and 65. Ye CANNOT hear my Word, John viii. 43.* The Apostle assures us, That we are not SUFFICIENT, of ourselves, to THINK ANY THING, AS OF OURSELVES; *2 Cor. iii. 5.* But, if neither himself, nor any other, were sufficient, of themselves, to THINK any thing; much less were they, to DO any Thing. And our Lord, in the most solemn Manner, taught his Disciples, That WITHOUT HIM, even they themselves, with all their Advantages, COULD DO NOTHING. *John xv. 5. viz. as to the bringing forth Fruit, of which he is there speaking. He does not say,*

ye

ye cannot so *easily*, so *exactly*, so *perfectly*, &c. but absolutely, ye CANNOT. He does not say, ye CANNOT DO *every* Thing, or any *great*, or *difficult* Thing; but simply, WITHOUT ME, *i. e.* separate from me, by any Power of your own, and without my *inclining*, *quicken*ing, *assist*ing Grace, YE CAN DO NOTHING, *i. e.* NOTHING AT ALL, whether little or great, easy or difficult, in any Measure, or in any Degree. But, if NOT ONE, even of the *Disciples*, who were not only *regenerated*, but *sanctified* also, COULD DO ANY THING WITHOUT HIM; he must have very little Regard, for our Lord's Authority, who can dream or surmise, and much more dare confidently plead, that *any other Man*, and yet much more *every Man*, CAN, *of himself*, DO, *what THEY COULD NOT DO, without Christ*. Let those now who indeed *believe* the Word of God consider *these*, (and many more might have been offered) and let them seriously doubt, or soberly deny this great Truth, if they can.

I have insisted so long on these, Because of their great Importance; the Doctrine of ORIGINAL SIN, being indeed A FUNDAMENTAL in our Religion, which therefore ought to be distinctly taught, and frequently inculcated upon, and firmly believed by all Christians: Because, they are so plainly and fully revealed in Scripture; and seen, and perceived, and felt, *in* and *by* all Mankind: Because, if they are well understood and steddily embraced, many other Things, which are also *necessary to be believed*, will clearly follow from them, will be the more easily admitted, and more constantly retained, notwithstanding all Opposition: Because, alas! they are so vehemently decried, so passionately oppugned, and so maliciously ridiculed by many, and too little, or too superficially, considered and lamented by all: And, because they will render what we shall produce on other Points, the more clear and unquestionable.

To these sad and affecting Things, it will be very naturally objected, if all this be true, *i. e.* If *all Mankind* are, by *Nature*, *dead in Trespasses and Sins*, &c. If they must be *quicken*ed and *rais*ed up, by renewing Grace, before *any* of them can do any thing *acceptable* in the Sight of God, &c. If *every Imagination of the Heart is evil*, &c. What can they do? They cannot *chuse but sin*, let them be never so *careful*, &c. Why then should they take any Care, &c. To what Purpose is it, to call them, to Faith and Repentance, &c?

Answ.

Ans. THO' Sin has *impaired* and *corrupted* our Faculties and Powers, it has not quite *destroyed* them: Tho' it has robbed us, of *that full and perfect Knowledge* of God; which Man innocent had, it has not absolutely robbed us, of *all Knowledge* of Him, and of our Duty to Him, our Neighbour, and ourselves: And, tho' we have *lost* our *Innocence*, *Righteousness*, and *Holiness*, we have not quite *lost* our *Natures*; we are still capable to perceive, judge, will, and act; and still capable of being *wrought upon*, and variously reformed, assisted, and changed, by the *Grace* of God. The *Law of God* is yet, in a great Measure, and that as to the *principal Things* of it, *written in our Hearts*, so plainly, that, in many Cases, we *cannot but know our Duty*. We are naturally sensible, there is an intrinsic Difference between *Good* and *Evil*: And have very strong Impressions, of the *JUSTICE of God*, and of a Retribution of *Rewards* and *Punishments* in a future State: So that Conscience still startles at the Thoughts of committing some known Sins, till it is stupified and hardened by *Habits* of Wickedness. All Men are; at all Times, and in all Places, under the *Eye*, and within the Checks of divine PROVIDENCE: So that they are often *diverted* from, or *obstructed* in, their vicious Courses; and none are, in this Life, *absolutely left to do all*; that otherwise, they would rush into. As bad as we are, none are *perfectly wicked*. God has still some hold of the very worst; and by acting, either mediately by his *Word* or *Works*, or immediately by his Spirit, upon their *Powers*, can enlighten, bridle, turn, or reform them, as he pleases. Tho' we CANNOT DO ANY ONE good Thing, as the *holy and righteous Law* of our *Natures* require, *i. e.* *perfectly*, as to Matter, Manner, Principle; and End: yet, we may do many Things *materially* good. We can as easily read the Bible, a good Sermon, or good Prayer, &c. as any other Book; tho' we sadly fail in the *Manner* of doing it, &c. There is a mighty Difference between the GUILT of *ACTIONS EVIL in themselves*, and those that are *only Evil in the Manner*, or as to the Principle whence we act, or our *End* in acting. God gives *all Men some Grace*, which ought to be improved; and is always *sufficient* to assist them, to do more, than any one ever yet did with it. To some he gives even COMMON GRACE, in a very high Degree, and also makes it *effectual* for many excellent Purposes. He never withdraws any Grace which he gives;

gives, till it is abused. All Men have therefore *some Talents* to trade with, more than they have by *Nature*; and *Power sufficient* to do some thing with them also. *To him that bath shall be given*: and even *Grace*, of all Sorts, grows by *Use*. By being *careful*, we are in the *Way of Mercy*; and the more careful, the better upon all *Accounts*. The *CALLS* of the Gospel, are *Means* which God uses to *enlighten* and *convince* some, &c. and *renew* and *convert* others, as it pleaseth himself. Tho' the *WORD*, without him, *cannot* produce the Effect; yet, in ordinary Cases, God never *works without it*. The deep Sense of our *natural Corruption*, should *humble* and *abase* us indeed, and *drive us* to Christ; but ought never to be pleaded, as a *Cloke* for *Indolence*, or an *Excuse* for *obstinate Unbelief*. When God *inclines*, or *moves* us, in any Manner, we should attend to him, not knowing what he may farther design. Let us remember, who has said, *Ask, and it shall be given you, seek, &c.* Matth. vii. Ver. 6-10. He will not break the bruised Reed, &c. Proceed we then to

C H A P. II.

Of the NECESSITY of REGENERATION.

TH O' the Order of Nature, as well as Strictness of Method, may be thought to call us, to open the *NATURE of Regeneration*, before we consider the *NECESSITY* of it: Yet, because what we just now offered, will make *this* so very short and easy, we shall begin with it, while the other is fresh in our Memories.

OUR blessed Saviour has, so plainly and solemnly, declared, the *NECESSITY of Regeneration*, in his Conference with *Nicodemus*, that no Christian has had the Face, expressly and absolutely, to deny it.—*Except a Man be BORN again, he CANNOT SEE the Kingdom of God.* John iii. 3 and 5. No Words can be more direct, exprefs, and positive. They make no Exception of *any One*, upon the Account of any *natural Advantage* whatsoever. Every Man, whatever his Blood, Birth, Education, natural Dis-

position, Parts, or Acquirements are, *must be born again, or he cannot enter into the Kingdom of Heaven.* His Illustration of this, adds much to inforce the *Necessity* of it. **THAT WHICH IS BORN OF THE FLESH, IS FLESH.** *Verf. 6.* The Assumption must be, but, *That which is FLESH, cannot see, cannot enter into the Kingdom of God.* Therefore, *That which is born of the Flesh, i. e.* Whatever is derived to us, from our Parents, by our natural Birth, cannot enter into, &c. And consequently, before any Man can enter into it, he must be born of the Spirit; because, *That which is born of the Spirit, IS SPIRIT,* and suitable to that Kingdom. But *this* is the current Doctrine of the whole Bible.

THE Old Testament is full of it. How many Promises do we find there, That God would circumcise his People's Hearts to love him. *Deut. xxx. 6.* Would give them a NEW Heart. *Ezek. xxxvi. 26. &c.* A NEW SPIRIT. *Chap. xi. 19.* Take away the stony Heart, and give them a Heart of Flesh. *Chap. xxxvi. 26. &c.* Would PUT HIS FEAR into their Hearts; PUT HIS SPIRIT within them, and CAUSE THEM to walk in his Statutes, &c. &c. In all which Passages, it is evident, that they could neither rightly know, nor truly fear, serve, or love him, till God should perform these Promises unto them: But all these clearly suppose or imply Regeneration. It is there promised, that he would pour out his Spirit upon them, *Is. xlv. 3, 4.* which would make them fruitful; *Chap. xxxii. 15, &c.* and pour out the Spirit of Grace, &c. *Zach. xii. 10.* *Prov. i. 23, &c.* Whence it is plain, that Men can neither acceptably pray, nor receive and believe in Christ, nor be fruitful in good Works, till the Spirit is poured out upon them. We thence learn, that the hearing Ear, and the seeing Eye are from the Lord. *Prov. xx. 12.* and that, till God give his People an Heart to perceive, and Eyes to see, &c. *Deut. xxix. 4, &c.* they can neither perceive, nor see, &c. And therefore is Regeneration absolutely necessary. We are there taught, that Mothers were rendered unclean, by Child-bearing; and therefore, that the Fruit of the Womb must be unclean indeed, &c. *Lev. xii. 2—6.* and that Infants were to be circumcised; *Gen. xvii. 10—14.* which noted both their natural Corruption, and the Necessity of REGENERATION, and the MORTIFICATION of that

Corruption.

Corruption. From all these Passages we are likewise taught, That GOD is the *Author of this great Work*: — That THIS SPIRIT, which *he gives* his People, is the *Worker* of it in their Hearts: And, that Saints under the Old Testament knew, or might have known, that THE SPIRIT was the great Enlightner, Quickener, and Sanctifier of *all*, who are *truly Good*, as well as we do now. In a Word, the Saints of old, often prayed for *enlightening, inclining, drawing, turning, and quickening Grace*, &c. Ps. cxix. 13, 27, 36. &c. Cant. i. 4. Jer. xxxi. 3, and Vers. 18. Lam. v. 21, &c. Ps. cxix. 25, and 27, &c. &c. &c. as well as those under the New: But all these plainly suppose the *Necessity*, of the *continued Assistance* of the Holy Spirit, even to those that were converted already, in order to their *walking* in those Ways which are well pleasing to God; and by Consequence, the absolute *Necessity* of REGENERATION: For, if all these are necessary to the *Regenerate*, much more is *Regeneration*, to the *Unregenerate*. The Psalmist's Prayers, after his Fall in the Matter of Uriah, are never to be forgotten, CREATE in me a CLEAN HEART, O God; and RE-NEW A RIGHT SPIRIT within me. Here he mentions, not only *Renovation*, but *Creation-Work*. Take not thy Holy Spirit from me. Uphold me with thy free Spirit. Ps. li. 10—12. So great Reason had our blessed Lord, to reproach Nicodemus, because of his Ignorance, both of the *Nature* and *Necessity* of the NEW BIRTH; Art thou a MASTER of Israel, and KNOWEST NOT THESE THINGS? John iii. 10.

THE New Testament is as full of it. Our Lord himself frequently taught, not only the *Nature*, but the *Necessity* of REGENERATION. Matt. vii. 16—18. Chap. xii. 33. Chap. xv. 18, 19, &c. Luke xv. 17, &c. Either make the Tree good, &c. Neither can a corrupt Tree bring forth good Fruit, &c. Thus also, He that is OF GOD, i. e. is born of him, heareth God's Word: Ye therefore hear them not, BECAUSE YE ARE NOT OF GOD. John viii. 47. Ye believe not, because ye are not of my Sheep. Chap. x. 26, &c. &c. The Apostles trod in his Steps. They teach, That God BEGAT his People with the Word of Truth, &c. Jam. i. 18. That as many as receive him—were BORN, not of Blood, nor of the Will of the Flesh, nor of the Will of

36 *The CASE, between Mr. Whitefield*

Man, i. e. not by, or upon the Account of, any thing external, in their own Power, derived to them from their Ancestors, or procured by their own good Dispositions and Endeavours; *but of GOD*: John i. 12, 13: That those *were BORN AGAIN,—by the Word of God, who had purified their Souls, &c.* 1 Pet. i. 23: That *every one that doth Righteousness, is BORN OF HIM*; and must be so, before he doth Righteousness; 1 John ii. 29. Chap. iii. 9. &c.: That Christians are *RENEWED*; Col. iii. 10: That the *New Man, is after God CREATED in Righteousness and TRUE HOLINESS*; Eph. iv. 24: That those who *are saved*, Ephes. ii. 8. *are CREATED in Christ Jesus unto Good Works*, Vers. 10: That, *If any Man be IN CHRIST, he is a NEW CREATURE*, 2 Cor. v. 17: And that Sinners must be *ENLIGHTENED*, Eph. i. 18. *QUICKENED*, Chap. ii. 1. &c. *RAISED UP*, Rom. vi. 4—6. &c. &c. But, all of these do, clearly and plainly, and many of them do, expressly and in so many Words, declare and establish this momentous Article. But so much has already, and so much more must be produced to this Purpose; that I shall only, in this Place, add, As well disposed *Lydia* seems to have been, had not *the Lord opened her Heart*, Acts xvi. 14, it had remained *shut* for ever; and she had never been more than, *Agripa* was afterwards, an *ALMOST CHRISTIAN*.

If we consult *Reason* and *Experience*, as to this Point, they do as manifestly demonstrate it. If *Sinners* are, by Nature, in *Darkness*, and *ignorant* of the *Way* of Salvation, 'tis plain, they can neither *know*, nor *chuse* it: And, if they are *BLIND*, let the *Light shine* never so clearly about them, they themselves will be still *dark*. If they are not only *indisposed*, but *averse* to, and *ENMITY* against *God and his Law*, 'tis clear, all these must be removed, before they can *love them*. If the *Heart of Stone*, do with it what you will, will be still *STONY*, it must be *taken away*, and *another Heart given*, before they can be made pliable and flexible, soft and tender; before they can either *receive*, or *retain* Impressions from his *Word*, that are deep, and lasting, and influential, or be moulded and framed for the Service of God. If all Mankind are, by Nature, *absolutely void* of all *Dispositions to Holiness*, of all *Inclination to love God*, as *their God*, &c. 'tis manifest, that all the *Persuasion* in the *World*,

World, how powerful and moving soever it may be, can never engage them heartily, to this great and rational Duty, till the Grace of God *effectually* incline them. It must be moving Eloquence indeed, which can prevail with Creatures, to *change their Natures*. As rationally may it be expected, that one, by Arguments, should persuade the Serpent to lay aside its Poison, and the Bear bereaved of her Whelps her Fierceness, and charm them into the Meekness of the Lamb, or the Innocence of the Dove, as to *persuade unholy Men to become holy*: And, try it when you please, the one will as soon, and as easily, be effected as the other. 'Tis a certain, a manifest Truth, that *no Object*, let it be proposed how you please, ever did, will, or can concur, in any Measure, to *form and dispose the Faculty*: But, it is always supposed, that the *Faculty* is *rightly* constitute and disposed, before the *Object* is proposed to it. Set all the *beautiful* things in the World before a *blind Eye*, and talk to the Person that hath it, in the most powerful Strains of Rhetoric, the *beautiful* Objects and your *Eloquence* can never make him *see* them, till *he receives his Sight*. Yea, so far are the most engaging Persuasives drawn from the *Word* of God, from *prevailing* upon Sinners, to CONVERT THEMSELVES; that, without *effectual* Grace, they rather harden them the more in their Way. CHRIST CRUCIFIED, even with all the powerful Arguments, and constraining Eloquence of the Apostle Paul, which seemed to have something like *Compulsion* in them, *was unto the Jews a STUMBLING-BLOCK, and unto the Greeks FOOLISHNESS*; 1 Cor. i. 23. And universal Experience agrees with that affecting Word, SIN TAKING OCCASION BY THE COMMANDMENT, WROUGHT IN ME ALL MANNER OF CONCUPISCENCE. Rom. vii. 8. By a strange Sort of Perverseness, *Nititur in Vetitum*, and very often, chiefly for that Reason. In Fine, If Sinners are, by Nature, *dead, dead in Trespasses and Sins*, they can no more *quicken themselves*, then a *Stone* can move; nor *do any Thing*, effectually, for their own *Salvation*, till they are *quickened*, than a *dead Body* can start up and walk. Thus,

HAVING, by so great a Variety, of the clearest Arguments, which are plain, direct and full for the Purpose, demonstrated this *important* Doctrine, the NECESSITY of Regeneration; we go on to

C H A P. III.

Of the NATURE of REGENERATION.

THAT we may come immediately, to this great Point, let us remember, that *the Image of GOD*, after which Man, in his first State, was *created*, consisted chiefly in the right and full *Knowledge of God*, his Maker, and his *Laws*, &c. and in the *Uprightness* and *Holiness* of his *own Nature*, whereby he was sufficiently qualified and disposed, to answer the *great End* of his Creation, which was to *SERVE GOD*, as his *CHIEF END*, and to *LOVE* and *ENJOY HIM*, as his *CHIEF GOOD*: That, if he had *continued* in that State, he should have *BEGOTTEN* his *Children*, in the *same Image*, and after the *same Likeness*: That *HE FELL*, and thereby *lost that Image*, i. e. that, by *his Fall*, though he did not quite lose all his *Knowledge of God* and his *Laws*, yet he lost *that right and full Knowledge of them*, which was necessary towards the answering the Design of his Being; and *quite lost his Innocence, Righteousness, and Holiness*: That this *Loss* was succeeded, by *Darkness* in his *UNDERSTANDING*, *Rebellion* and *Perverseness* in his *WILL*, *Hardness* of *HEART*, the *Alienation* of his *AFFECTIONS* from *God*, and the *total Corruption* and *Depravity* of his *NATURE*: That he could not possibly transmit *that*, to his *Posterity*, which himself had *lost for ever*: That they were therefore, now, *begotten in his own Likeness*, after *his Image*. Gen. v. 3. and consequently, not only without *Original Righteousness*, but *blind, defiled, depraved, universally corrupted, and mortal*, &c. as he himself was now become; &c. &c. If so, we may easily perceive, That *REGENERATION* consists, in the *checking, weakening, breaking, and in Part subduing, and removing*, that our *natural Depravity and Corruption*, and the *RESTORING*, in some Measure, THAT *IMAGE OF GOD*, i. e. those *blessed Qualities, of saving Knowledge, Righteousness, and Holiness*, which *Adam* by his *FALL*, *lost for himself*, and all his *natural Posterity*: By which happy
Change

Change, the REGENERATE are, in some good Degree, *disposed and qualified*, to live *New and Holy Lives*, to the *Glory of God*; to live by the *Faith of his only begotten Son*; in other Words, to live *soberly, righteously, and Godly*, in this present *World*, even as *Man*, in his first State, *did or might have done*. This Description is natural and clear. It agrees with the Account our Lord and his Apostles, after the Prophets, give of it; and may, we hope, be not only sufficiently, but easily understood. See especially, *Ephes. iv. 23, 24, and Col. iii. 10.*

WE need not tarry to shew, that *God only is and CAN BE the only Author of this blessed Change*: And that the *Holy Ghost is the immediate Worker of it*. 'Tis evidently *supernatural*, and too arduous a Work for any *Creature*. He only, who *made the Heart*, can *repair*, and *make it anew*. He only, who can *create and quicken the Dead*, can *do this*; as we have seen. Give me Leave only to observe, that there are several Words, to denote this great Work, which are often promiscuously used by Divines, as of much the same Import, though the Ideas signified by them, are somewhat distinct. Such as, *Effectual Calling, Regeneration, the New Birth, Renovation, Conversion, and Sanctification*. 'Tis named, EFFECTUAL CALLING, because God, *in and by the Word*, calls to the *Dead*, and *quickens them*; *Ephes. v. 14. &c.* Calls, as in their *first Creation*, and, by his omnipotent Power, produces the Effect; *Chap. ii. 10. Chap. iv. 24, &c.* Calls to the *Deaf and Unwilling*, and enables and inclines, and brings them actually to hear, answer, obey and follow THE CALL. *Deut. xxix. 4. Rom. ix. 25, 26, &c. &c.* REGENERATION plainly denotes, the great and thorough *Change which is wrought in*, and by it; our *absolute Impotency*, by Nature, to *do any thing right* in the Sight of God, *without it*; and the *Almighty Efficacy* put forth, in accomplishing it. The Ideas represented by the Phrase, THE NEW BIRTH, or BEING BORN AGAIN, are so much the same with those denoted by, *Regeneration*, that we need not spend Time, to nicely distinguish them. RENOVATION, is as proper and comprehensive a Term, as any is or can be used, in this Matter. The Apostle seems to delight in it. *Rom. xii. 2. Ephes. iv. 23. Col. iii. 10. Tit. iii. 5. &c.* It plainly implies, as we observed above, that *Man once had those glorious*

glorious Qualities ; that he was spoiled of and lost them : and that, in and by *Renovation*, they are *restored* to him again, so that he, to whom they are *restored*, becomes in a Manner, *what Man was at first*. These also co-incide with our Description. CONVERSION, is either passive or active, according to penitent *Ephraim's* Prayer, TURN THOU ME, and I SHALL BE TURNED, Jer. xiii. 18. or that of the *Spouse*, Cant. i. iv. DRAW ME, WE WILL RUN after thee. The former, is the powerful Work of God removing the natural *Bias*, that is in us, to Evil ; and inclining and turning us, our Affections and Pursuits, from OURSELVES and the CREATURE, to HIMSELF : The latter, is that *Act* whereby, when his People are thus enabled and disposed, they freely and heartily TURN THEMSELVES, from Sin and the World, and all their old Desires and Delights, &c. to GOD in CHRIST, and the Things which are spiritual and eternal. And SANCTIFICATION denotes that Work of the Holy Ghost, in true Believers, wherein he purges, and cleanses, and strengthens them gradually to put off, more and more, the old Man with his Deeds, Col. iii. 9. crucify the Flesh, &c. Gal. v. 24. mortify their Members, &c. Col. iii. 5. &c. &c. put on the new Man, &c. Col. iii. 10. cleanse themselves from all Filthiness, —and perfect Holiness in the Fear of the Lord, 2 Cor. i. 7. and walk, and live in the Spirit, &c. Gal. v. 16 and 25, &c. &c.

OF these Terms, *Effectual Calling*, *Regeneration*, being born again, and *Conversion* taken passively, denote only the ACTS or WORKS of God in us, as to which we are only passive : He only calls us effectually, by raising the Dead, &c. He only regenerates us, &c. The other, viz. *Conversion* active, and *Sanctification* plainly imply, not only the Actions of God upon and in us ; but our own Actions, to which we are excited, and in which we are assisted, by his Grace. For, tho' WE are to WORK OUT our own Salvation, &c. it is God that WORKETH IN US, both to WILL and to DO, &c. Phil. ii. 12, 13. It is he who makes his People perfect in every good Work, to do his Will, WORKING IN THEM that which is well-pleasing in his Sight, &c. Heb. xiii. 21. The Term, RENOVATION, sometimes seems to signify only the Work of God in us ; and so is much the same with *Regeneration*, Col. iii. 10. Tit. iii. 5. and sometimes to be much the same with *Sanctification*, importing our own Endeavours, in the Exercise of Faith in

Christ,

Christ, in the Use of all appointed Means, more and more to *renew* and *cleanse* ourselves. I shall chiefly use the Words REGENERATION and RENOVATION, when I have observed, that I take *Regeneration* to be the *Beginnings*, if I may so say, and the *Principle*, of *Sanctification*; and *This* to be the Continuation of *That*. In *Regeneration*, the People of God are *made*, NEW CREATURES; and when *regenerated*, by *Sanctification*, they are enabled to, and actually do *lead* NEW LIVES. We say then, That,

IN REGENERATION, the SPIRIT OF GOD, does not only *check*, and *divert*, and *weaken*, but, in Part, *subdue* and take away our *natural Corruption*. Nothing can be more plain. Were not this done, we could never be changed for the better; and much less, RENEWED. Without some of these, *Nature* would still take its Course, and follow its Bent and Inclination, without Curb, and with much Pleasure; and consequently, we should grow worse and worse, adding Sin to Sin, *blinding* our Understandings, *hardening* our Hearts, *stupifying* our Consciences, *giving* Satan manifold Advantages against us, till acquired *Habits* should become a *Second Nature*, &c. Were our Depravity, in some Measure, only *checked* or *diverted*, but not *subdued* and *taken* away, 'tis evident, that whenever that *Check*, or that which *diverted* us, was removed, we should quickly return, and with greater Eagerness too, to our old Ways, and fulfil the *Desires* of the *Flesh* and of the *Mind*. But, in our *Renovation*, our *vicious Habits* are, in a great Measure, broken, if not quite abolished; and the *evil Dispositions* that are in us, are either *crucified*, or much *subdued*. All these are intimated in those Phrases, *Turn away mine Eyes from beholding Vanity*, Psal. cxix. 36. *Lead us not into Temptation*, Matth. vi. 13. *Keep them from the Evil*, John xvii. 15. *I will purely purge away thy Dross*, &c. Isa. i. 25. *I will melt them*, &c. Jer. vii. 9. *He shall sit as a Refiner*, &c. and *purge them as Gold*, &c. Mal. iii. 3. *I will take away the stony Heart*, &c. Ezek. xi. 19. *Our old Man is crucified with him*, &c. Rom. vi. 6. *That ye put off the old Man which is corrupt*, &c. Eph. iv. 22. *We ourselves were also some times foolish*, — but according to his Mercy he saved us, by the washing of *Regeneration*, &c. Tit. iii. 3.—5. and many the like; which may be found every where.

HE also, in some Measure, RESTORES the Image of
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God, which consisted chiefly in *Knowledge, Righteousness, and Holiness*, and which Man *lost* by the Fall. I say, He *restores*, because we could not be *renewed*, and made like what Man was, when *first created*, if he did not. I say, in some Measure, because, in this Life, as our natural Corruption is never *totally eraz'd*, *those Qualities*, in which the *Image of God* did chiefly consist, are never *perfect*, or *perfectly restored*. I say, *restores the Image of God*, because the Apostle has expressly taught us this very Thing. *And that ye put on the new Man, which after God*, i. e. after, or according to the Pattern of his own *Image, is created in Righteousness, and true Holiness*, Eph. iv. 24. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him*, Col. iii. 10. Such as was the Image of God, *after* which Man was originally created; such is the Image, according to which he is *renewed*: And as he had then in him, an *habitual Conformity* to God, his Mind and Will; so, in our *Renovation*, a Stock of *habitual Grace*, which may be called *Indwelling Grace*, or *Inherent Grace*, sweetly and powerfully *disposing* us to our Duty, is infused, and implanted into our Souls: With this Difference among others, that tho' this Image, is never, in this Life, *perfectly restored*; yet is the State of the truly *Regenerate*, much better and safer, than innocent Man's was. He had *those happy Qualities*, and the Improvement of them, in *his own Hand*; and so came of it: They have them *in, and from, and with Christ*, who will *perform the good Work, which he has begun in them*. Well then,

THE Spirit of Christ, in this great Work, *restores* the true and *saving Knowledge* of God. He illuminates their Minds, by *revealing him* as he is in Christ, &c. &c. and *opens their Understandings*, that they may perceive and know it. The Revelation of GOD, as in Christ *reconciling the World to himself*, &c. and of the REDEEMER, his Person, Natures, Offices, &c. was committed to Writing, under his *Direction*, and as the *Holy Penmen were moved by him*, 1 Pet. i. 20. Nor could any of the Sons of Men, have possibly *known any thing*, even the least, of the *Mediator*, but some such Way. This Revelation, which, in all Things *necessary* to Salvation, is not only *sufficient*, but *clear, plain, full, and perfect*, we have in the Old and New Testament. But the *clearest Light*, is but *Darkness* to the

Blind;

Blind; nor can they see it, or any thing by it, till their Eyes are opened. And this the Holy Ghost also doth in their Regeneration. He opens their Eyes, Acts xxvi. 18. Christ was sent to open the blind Eyes, Is. xlv. 7. Chap. lx. 1. &c. The Eyes of your Understanding being enlightened, &c. Eph. i. 18. The natural Man CANNOT KNOW the Things of the Spirit of God, and no marvel, because they are spiritually discerned, 1 Cor. ii. 14. The natural Eye, is not suited to spiritual Objects. It cannot understand them spiritually, and as they are in themselves, not only till the Spirit shines upon the Objects, and sets them in another, in a clearer Light, but opens, strengthens, and enlightens the Eye to see them, more distinctly, truly, and fully. The Laodiceans, tho' they had the Word, were BLIND, Rev. iii. 17: And many, who think they know many Things, know nothing yet as they ought to know, 1 Cor. viii. 2. The Disciples themselves, notwithstanding all their Advantages, needed to have their Understandings opened, Luke xxiv. 45. The Privilege of KNOWING the Mysteries of the Kingdom of Heaven, is GIVEN; and but to some only, even of the Hearers of the Gospel, Matth. xiii. 11. The Wisdom of the Gospel, is hidden Wisdom, 1 Cor. ii. 7. It was hidden, even from the Jewish Rabbi's. Ver. 8. Even those, as often as they had read them, KNOW NOT the Voice of the Prophets, Acts xiii. 27. What do I talk of those, even the Saints themselves, the best of them, and those that knew the Way of God in Truth, knew it practically and experimentally, and had more Understanding than the Ancients, Psal. cxix. ver. 100. and their Teachers, ver. 99. yet much needed inward Illumination; and therefore prayed, frequently and fervently, That God would teach them his Statutes, Vers. 12. &c. &c. make them to understand the Way of his Precepts; Vers. 27. &c. yea, open their Eyes, &c. Vers. 18. &c. &c. So that, not only is a New LIGHT, i. e. a divine Revelation necessary, and a new Faculty, or Eye to see it, but (the right Use and Exercise of all our Faculties being from God, Prov. xx. 12. that new One must needs be also excited, strengthened, and drawn out to Action, by him that form'd and gave it, Prov. xx. 12. &c. But now, if the holy Psalmist had so much Need to have his Eyes opened, &c. how much more need have those, who are yet in a Natural State?

'Tis not to be denied, that the *Knowledge of God*, &c. which Man *innocent* had, was, in many *Respects*, different from the *saving Knowledge*, which the Spirit works in our *Regeneration*. THAT was the *Knowledge of God*, considered *essentially*; or if he had the *Knowledge of the Three Divine Persons*, after *whose Image*, and in *whose Likeness* he was made, Gen. i. 26. and who are called his *MAKERS*, Job xxxv. 10. If. liv. 5. and *CREATORS*; Eccles. xii. 1. yet it was the *Knowledge of him or them*, as his *Creator, Preserver, Lord*, &c: THIS, is the *Knowledge of God* as a *SAVIOUR* also, as in *Christ reconciling the World*, &c. THAT was the *Knowledge of his LAWS*: THIS, also of his *GOSPEL*. THAT was chiefly *natural*: THIS *supernatural*. THAT was *clear, distinct*, and *perfect* in its kind: THIS, in a great Measure, *Dark, General, Indistinct*, and, in this Life, far from being *perfect*, 1 Cor. xiii. 9—12. 2 Cor. v. 7. &c. And yet, THAT, as *clear, full*, and *perfect* as it was, was not, in the *Day of Trial*, so *convincing*, and *effectual*, but he could, and did act against it: But THIS, notwithstanding its various *Imperfections*, is, in the *Day* we are *born again*, always *overcoming*, and *persuasive*, through the *powerful Operation* of the *Holy Ghost*; and always fully sufficient for their *Salvation*, &c. &c. But this is not all.

In *Regeneration*, as the *People of God* are *savingly enlightened*, in their *Understandings*, so that they are enabled to see, and perceive, and assent to, *the Truth as it is in Jesus*; to understand not only the *Words*, but the *Things* revealed; to understand them *spiritually*, as they are in themselves; and to form right *Notions* of them, and of their *own Concern* in them, as far as is necessary; so have they a *NEW FRAME OF HEART GIVEN THEM*. The *Scriptures* are full of this. Not only is the *Old Man* weakened, subdued, and, in part, *put off*; but the *New Man* is *put on*, and they are endowed with a *New Nature*; Ephes. iv. 22—24. Col. iii. 10. &c. Not only is the *stony Heart* taken away, but an *HEART OF FLESH* is given; Ezek. xi. 19. Chap. xxxvi. 26, &c. i. e. A *Heart* soft and tender, tractable and pliable, that *trembles* at and is easily and deeply impressed by the *Word*; that *receives the Seed*, and *keeps* it, and is disposed to be thoroughly wrought upon, and changed by it, and bring forth

forth the *Fruits* of it. *Matt.* xiii. 23. *Luke* iii. 15. &c. In their *Renovation*, the People of God are not only *delivered* from the *Power*, and the *Love*, and *Service* of *Sin*; but a Principle of *Holiness* is infused. *A new Heart is given them*, and *a new Spirit is put within them*. *Ezek.* xxxvi. 26. &c. *A clean Heart is created*, and *a right Spirit is renewed within them*. *Pf.* li. 10—12. &c. But when God doth this, he creates, and infuses a *new* and *saving* Principle of *Spiritual Life*, and *Light*, and *Power*, into the *Soul*, *disposing* the *Mind*, *Will*, and *Affections*, unto all *Evangelical Obedience*. They are *born again*, *born of the Spirit*, *John* iii. 3. and 5. *born of God*, *John* i. 13. 1 *John* iii. 9. &c. &c. And, as whatsoever they derive from their *Parents*, is, *like them*, *unclean*, *corrupted*, and *depraved*; so whatever they receive from the *SPIRIT*, is, *like Himself*, *pure*, *holy*, and *spiritual*. These *Phrases* can denote nothing less, than a *thorough Change*, both of *Heart* and *Life*, arising from the *Communication* of the *HOLY GHOST*, his *Gifts*, and *saving Graces*, whereby they are made *PARTAKERS OF THE DIVINE NATURE*, 2 *Pet.* i. 4. and so made *NEW CREATURES*, 2 *Cor.* v. 17. their *State*, their *Frame*, their *Dispositions*, &c. being *all new*. But if they are *new Creatures*, they have new *Instincts*, *Propensions*, *Appetites*, &c. after; *Tastes*, &c. of; and *Powers*, &c. to seek and apply what is necessary, to *preserve themselves* in that *State*, as well as *Aversions* to, and *Abhorrencies* of, whatever may *destroy* it. Accordingly we learn, that the *Seeds* of all the *Graces* are implanted, and *Dispositions* given them to *Righteousness* and *true Holiness*; and they are infallibly *inclined*, and *enabled*, and *excited*, to *love the Law of the Lord*, and to *delight themselves in it Day and Night*; *Pf.* i. 2. *Rom.* vii. 12 and 22, &c. and to perform all the *Duties*, both of the first and of the second *Table*, *Jerem.* xxxi. 34, &c. &c. So that, as they have a *Divine Light* in their *Understandings*, they have a *Divine Life* in their *HEARTS* and *WILLS*, which exerts itself *in* and *upon* them, and excites and enables them, to put forth *Vital Acts*, of a *Spiritual Kind*. Not only is the *Bent* of their *Natures* to *Disobedience*, and especially *UNBELIEF* taken away; but they are *turned* to other *Things*, and have an *abiding Tendency*, and a constant *Bias* to *Holiness* of *Heart* and *Life*: And thus, they are *renewed*, both as to *Principles*,

46 *The CASE, between Mr. Whitefield*

ples, Affections, and Practices. God circumcises their Hearts to love him. Deut. xxx. 6. They are MADE WILLING, in a Day of Christ's Power. Ps. cx. 3. He turns them, and draws them, and enables them to receive him, Jer. xxxi. 18. Cant. i. 4. Heb. xii. 1. &c. and also encreases their Faith, Luke xvii. 5. So that they are united to him, and disposed to live IN and BY, and UPON, and FOR him. Gal. ii. 20. &c. &c. In these superior Faculties, of the Understanding and Will, doth the great Change begin; Rom. xii. 2. Ephes. i. 18. and Chap. iv. 22. &c. But then,

THE Holy Spirit works also upon the inferior Faculties, (those *Sensitive Powers*, which they have in common with Beasts, even their *Passions and Affections*,) bridling, curbing, and turning them, &c. so that now, that their *Eyes* are opened, and their *Wills renewed*, and the superior Powers *changed*, the Bias of their Affections is also, in a good Measure, not only *diverted*, but quite *altered*, and turned the other Way: And they now *prevailingly love*, what before they *bated*; and *desire*, what they *spurned*, &c. & *vice versa*. Their Passions are brought under some Rule, and reduced into some Order; or kept within some Bounds, and variously *subdued and crucified*: And their *Affections* are, in some good Degree, rightly disposed, turned from wrong, and placed upon proper Objects. Instead of *mindings*, affecting, and pursuing, the *Things of the Flesh*, as they did, when they were *after the Flesh*, Rom. viii. 5. they now, in some good Measure, *mind and relish*, yea, and find a Sweetness and Excellency in the *Things of the Spirit*, so that the Bent and Inclination of the Mind lies that Way. They now *love God*, and *hate Sin*; *delight themselves in the Law of the Lord*, *after the inward Man*, and *abhor the Paths of Wickedness*; *look not on the Things which are seen and temporal*, but at the *Things which are not seen and eternal*, 2 Cor. iv. 18. &c. &c. Give me Leave only to add,

THAT as, unto them that are *defiled and unbelieving*, as all *unrenewed Persons* are, is *nothing pure*, no not their best *Motions, Purposes, or Actions*; but even their *MIND and CONSCIENCE*, whereby they should know the Law, and judge of their own Actions by it, is *DEFILED*, that they cannot judge aright: So unto the *Pure*, the *Regenerate*, and such as have Faith, whereby they *purify their*
Hearts

Hearts, ALL THINGS ARE PURE ; *Tit. i. 15.* and consequently, their *Mind* and CONSCIENCE also. Hence we hear of *purging the Conscience* ; *Heb. ix. 14.* and *having our Hearts sprinkled from an evil Conscience* ; *Chap. x. 22.* so that it becomes a *Good*, *1 Tim. i. 5.* and a *pure Conscience* ; *2 Tim. i. 3. &c. &c.* When therefore one is *born again*, his Conscience is *renewed*, *i. e.* made tender, and disposed to perform its Office aright. It is not only *awakened* to see its State, and *wounded* with a *deep Sense* of its Sins, their Nature, Number, and various Aggravations : But, being *washed* by the *Blood of Christ*, and *quickened* by his Grace, it becomes *habitually afraid* of *omitting Duty*, or *committing Sin* ; *uneasy* at the Approach of Temptation, and *watchful* against, and under it ; *&c.* and, when it acts its Part, if it *espies* any thing *amiss*, or *wanting*, will not suffer the Soul to *rest*, but *stimulates* to the serious and diligent Use, of all instituted Means, to bring Things to-rights ; nor can it be *quiet*, till it be *sprinkled* with the *Blood*, and till the Soul is *sheltered* under, and *covered* with the *Righteousness*, of *Christ*.

AND thus, IN REGENERATION, the UNDERSTANDING that was *dark*, and in *Darkness*, is *illuminated*, to perceive and *KNOW* the *Things of the Spirit of God* ; the *WILL* that was stubborn, intractible, and inflexible, is softened, bowed, and *turned* to *believe* and *obey* whatever is revealed and commanded ; the *HEART* that was hard, impure, and dead, is moulded, and framed, and quickened, for *holy Services* and *Worship* ; the *PASSIONS* that were disordered and impetuous, are regulated and curbed ; the *AFFECTIONS* that were debased and carnal, are elevated and spiritualized ; and the *CONSCIENCE* that was defiled, and in a great Measure stupified, is purged and disposed to act its Part aright : So that the *Regenerate* are indeed *new Creatures* ; and all this, by the *powerful Operation* of the *HOLY GHOST shining into their Hearts*, *quickening* them with a *New and Divine Life*, and *infusing* into their Souls the Principles, Seeds, or, as some call them, the *Habits* of every *saving Grace*. And when these Things are done, they are enabled, disposed, and *sufficiently qualified*, to *live by the faith of the Son of God* ; to *walk in Newness of Life* ; and *unto him, which died for them, and rose again*. *Gal. ii. 20. Rom. vi. 4. 2 Cor. v. 15. &c. &c.*

Several

48 *The CASE, between Mr. Whitefield*

Several other Things might have been added, but they will come up in the next Chapter. Permit me only to observe, That,

THIS Part, if I may so speak, of the *Image* of God, which consisted in the *Righteousness* and *Holiness*, of Man's *Nature*, in his first State, differed, as the former, in many Respects, from the *Righteousness* and *Holiness*, which, in their *Regeneration*, is *infused* into the People of God. If, in the Main, and as to the Substance, *This* is only a *Restoration* of *That*, as the Apostle teacheth us ; yet, in many Circumstances, they differ widely. *That* was, *natural* : *This*, wholly *Supernatural*. *That* was the *Image* of God, as his Creator and Lord, &c : *This* is also the *Image* of CHRIST. *That* was the *free Gift* of God, to the *Workmanship* of his Hands, bestowed immediately, and without any Respect to a Mediator : *This* is also, the *PURCHASE* of *Christ*, and given *in*, and *by*, and *with*, and *for him*. *That* was the Work of the blessed Three, and eminently of the Third Person, *as such* ; to whom the *polishing* and *finishing*, of all the great Works of God, are peculiarly ascribed in Scripture : *This* is the Work of the blessed Three, and eminently of the HOLY GHOST, as the SPIRIT OF CHRIST, who was given to him *first* ; but is *now sent*, and given *BY him*, to renew and sanctify his People ; and *who*, even in this Work, *takes of his*, and *shews*, and *gives*, unto them, John. xvi. 14, 15, &c. *That* could not consist, with any *Impurity*, and *Sinful Imperfection*, in him that had it : *This* can, and doth. *That* might be, and *was lost* : *This shall not, cannot* : And the Reason is, *That* was given into Man's own Power, and he was left in the Hands of his own Counsel, and so came of it ; But *This*, as all Grace, is communicated *by*, and *with*, and *for Christ*, and is wrought in the Soul by the HOLY GHOST, who is given to all his People, not only to *renew* them at first, Tit. iii. 5. &c. but to *teach*, 1 John ii. 20 and 27. &c. to *lead*, Rom. viii. 14. Gal. v. 18. to *dwell in them*, Rom. viii. 9. 1 Cor. iii. 16. &c. to *sanctify*, 1 Cor. vi. 11. 2 Thes. ii. 13. *strengthen*, Ephes. iii. 16. *comfort them*, Acts ix. 31. &c. and *abide in them for ever*, John xiv. 16. &c. &c. And, to add no more, *That* was *sufficient*, had it been kept, and well managed, even for *sinless Perfection* ; and was given for that End, that Man should perform *perfect*,

fect, personal, and perpetual Obedience, to his Maker and Lord: But *This*, through the Remainders of Corruption in us, various and grievous Temptations, &c. &c. is never, in this Life, sufficient for any such Perfection; nor is any mere Man ever enabled to perform such Obedience. In the very best, the *Flesh lusteth against the Spirit*; Gal. v. 17. &c. The most Holy have yet a Law in their Members, warring against the Law of their Minds, &c. Rom. vii. 23. &c. There is no Man that SINNETH NOT. 1 Kings viii. 46. *Who can say, I am PURE FROM SIN?* Prov. xx. 9. *There is not even a JUST MAN upon Earth, that doth Good, and SINNETH NOT.* Eccles. vii. 20. *If we say we have NO SIN, we deceive ourselves.* 1 John i. 8. As long as we are to pray, GIVE US THIS DAY OUR DAILY BREAD, our Lord hath taught us to add, AND FORGIVE US OUR DEBTS. Matt. vi. 12. Yea, IN MANY THINGS WE OFFEND ALL. Jam. iii. 2. Not only in some, but in many Things: Not only do we fail, and come short, but stumble, fall, offend: And not only is this charged, upon particular Persons, the Weak, for Instance, the Thoughtless, or even the carnal; but on all, without Exception. The Apostle joins himself with others, *we all offend.* Tremellius renders the Words, *multas enim Transgressiones admittimus omnes nos*, For we all commit many Transgressions. If πολλὰ is here taken adverbially, as seems probable, they may be fairly translated, For we ALL FREQUENTLY TRANSGRESS. The Doctrine therefore of the New Birth, with all the glorious Effects of it, can be no Foundation for, nor give any Countenance to, the Popish Fancy of the PERFECTION of the Saints. 'Tis indeed strange, that any who read and believe their Bibles; that any who consider the infinite Holiness of God, the Extent and Purity of his Law, and the Corruptions which are most certainly in all Men, and which, one would think, they must needs feel in themselves, &c. should give in to such a Conceit. But, whatever Men of Pharisaical Minds, the only Persons who are fond of such a Dream, may think or talk of their dear selves, all that know them thoroughly, know not only that they are any Thing rather than perfect in Holiness, but that they are, generally, as far from it, as most Men. Advance we then to,

C H A P. IV.

*To consider the MANNER of REGENERATION;
or HOW and by WHAT MEANS and STEPS,
&c. the HOLY SPIRIT WORKS IT in the
Hearts of the People of God.*

IN the Works of *Grace*, as well as *Nature*, though there may be much *known*, there is much more *hidden* and utterly *unknown*. The *Effect* is often easily perceived, when the true and proper *Cause* is not to be traced : And the *Things* themselves are seen and felt, when the *MANNER* of them is absolutely secret. But, as, in *Externals*, none pretend to doubt the *Existence* of what they *see*, because they cannot find out the *Cause* ; or that *Things* have really such a *Figure* or *Shape*, as they perceive they have, because they cannot search out the *WAY* whereby they were thus formed : It would be equally ridiculous, in *Spirituals*, to question the *Truth* of what God says, because they cannot satisfy themselves, as to the *WHY*, or the *HOW*, *Things* are so or so ; or deny what, in Scripture Language, they *see* and *know*, and *taste*, merely because they cannot thoroughly, and perhaps not at all, account for the *Modus* of it. If therefore, we were utterly in the Dark about the *MANNER* of *Regeneration*, (since the *absolute Necessity* of it, is so clearly and frequently revealed ; the *NATURE* of it, so far known, as we have heard ; and the happy *Effects* of it, so manifest and palpable, as we shall see ;) it could give us no just Handle to doubt of, and much less good Reason, to deny the Thing.

It has been often observed, That the *personal* and *immediate* Actings of the HOLY SPIRIT, are the most *curious* and *mysterious* ; and consequently, the most *hidden* and *secret* : But, if this is true, in any Instance, we may easily be satisfied, it must be much more, or at least equally so, in *this*. The Account our Lord has given us, *John* iii. 6—10, confirms it.—It was the wise Man's saying,

As thou KNOWEST NOT what is the WAY of the SPIRIT, nor HOW the Bones do grow, in the Womb of her that is with Child: Even so thou KNOWEST NOT the WORKS of God who maketh ALL, Eccles. xi. 5. Seeing then neither of these are to be known, distinctly and fully, by us; in all our Researches after them, we should be modest, and diffident of ourselves, because it is *exercising ourselves in great Matters, in Things too high for us*; But since something must be said, we shall set about this Subject, with Fear and Trembling, knowing that, tho' we cannot clearly, and much less perfectly, explain the Modus of REGENERATION, we can say a great deal, from the Scriptures of Truth, keeping still within the Bounds of Sobriety.

THE ordinary MEAN of the Regeneration of the Adult, of whom alone we now speak, is the PREACHING of the Word; even all the Parts of it.—The Precepts, Counsels, and Examples of it, are proper for Instruction, and Caution, and Excitation, &c. Prov. i. 4—8, and Vers. 10—17. Ps. xix. 7—11. Deut. 4. 1—14. Rev. iii. 18. Deut. xiii. 6—11. Chap. xvii. 13, &c. &c.—The Doctrines of it, are suited to give right Notions of Things, and to beget FAITH, &c. Rom. x. 14—17, &c.—The THREATNINGS, are naturally apt to work upon our Fear, to deter and hedge up our Way, &c. Deut. xxviii. 15—68. Luke xiii. 3 and 5, &c. &c. And the PROMISES, to engage our Attention, quicken us to Action, strengthen our Hope of, and enflame our Love to, the Things promised, Rom. viii. 24. Heb. xi. 26. Chap. xii. 1. 1 Cor. ix. 23—26. Phil. iii. 11—14, &c. &c.—The LAW is to be preached, to convince us of our Sins, the Number, Nature, and Aggravations of them, Rom. iii. 20. Chap. v. 20. Chap. vii. 7—11. &c. To TERRIFY the Thoughtless, the stupid, and the Hardened, &c. Chap. iv. 15. Chap. vii. 3—9. &c. CONDEMN them for Sin, Gal. iii. 10 and 19. Rom. vii. 13. And DRIVE helpless Sinners to CHRIST; Gal. iv. 24, &c. DRIVE them, I say, from and out of themselves, and all Hopes of being justified by the Works of the Law; Rom. x. 3, 4. from all Dependence upon, or Expectation from, their own good Dispositions, Endeavours, Purposes, Abilities, or Actions, Is. lxiv. 5, 6. Phil. iii. 7—10. Rom. iii. 19. &c. &c. and drive them to Him, who is

the End of the Law for Righteousness, &c. Rom. x. 4. Acts xiii. 39, &c. &c. in whom his People are complete, Col. ii. 10. and in whom alone they can be saved, Acts iv. 12.—And the GOSPEL, (i. e. the Free and gratuitous PROMISE, and PROPOSAL of Mercy, in and through Christ, to all that are deeply wrought upon, and thoroughly awakened, by the LAW; and so are weary and heavy laden, Mat. xi. 28. *hungering and thirsting after Righteousness*, Mat. v. 6. and enquiring, *what they must do to be saved?* Acts xvi. 30. &c.) to display the Riches of the free Grace of God, Ephes. i. 6, 7. Chap. iii. 8. &c. the ample Provision that is in Christ, for all that come to him, 1 Cor. i. 30. Tit. iii. 3—7, &c. assure them he is not only able, Heb. vii. 25, &c. but willing to save such, John vi. 37, &c. yea, and to call, Luke xiv. 17—21, &c. to pray them, 2 Cor. v. 20. and to COMPEL them to come in, Luke xiv. 23. &c.

THE preaching of the Word, I say, is the ordinary MEAN; nor does the Holy Spirit ever work without it, if the Person to be regenerated, be capable of hearing, and receiving it, and being influenced by it; except in some very extraordinary Instances indeed. Hence the Apostle Peter is very express in declaring, That Believers were BORN AGAIN, *not of corruptible Seed, but of uncorruptible, by the WORD OF GOD, &c.* 1 Pet. i. 23. And the Apostle James, That of his own Will BEGAT he us, with the WORD OF TRUTH, Chap. i. 18. And the Apostle Paul, That in Christ Jesus he had BEGOTTEN them, through the GOSPEL, 1 Cor. iv. 15. This then, we must by no Means give up. By the WORD, the People of God are born again: With or By it, he begets them, &c. Faith comes by HEARING; Rom. x. 17. and so must also the Hope and Love of Things unseen, and otherwise unknown: For *Ignoti nulla Cupido*. In all his Ways towards us, and especially in the Work of Regeneration and Conversion, God deals with us, as reasonable Creatures, however weak, degenerate, or corrupt; and always acts, in a Way agreeable to our rational Nature and Powers. This the Precepts, Admonitions, Promises, Counsels, and Invitations, &c. of the Word, do clearly demonstrate.

THESE all suppose, that we are either capable of doing something or other, in a Way of Duty; or, at least, of being excited, disposed, and enabled to hear, understand, and

and do what is required. Tho' we have *lost* our *Innocence*, *Righteousness* and *Holiness*; we have not lost our *Faculties* and *Powers*: And in our *Regeneration*, God doth not *breathe into us* NEW SOULS, but *infuses* NEW QUALITIES into those we have. We are not *Stocks* and *Stones*, and *mere Machines*; but, *Intelligent Agents*: And tho' we CANNOT, in our natural State, *know the Things of the Spirit of God*, as we should, and as we *must*, if we would be saved; yet, many Things we still know of our *Maker*, and his *Will*; yea, and many Things we can also do. In our *Renovation*, God *restores* what we *lost*; but does it by *working upon what remains*. He calls and *excites* us, to the *Exercise* of our *rational Faculties*, and, at the same Time, *cures the Disorders* of them, and *frames* them, in some Measure, for what he enjoins. He commands us, for Example, to *read and hear his WORD* with *Reverence* and *Seriousness*; and, in our obeying, as we *can*, and *hearing* it with *that Reverence*, we would do any thing of Moment, he makes us to *understand* it. He commands us, to *mix Faith with our Hearing*; and, in our *receiving* it, with *that Faith* which we may have, *i. e.* in our *giving such a firm Assent* to it, as we are capable of *giving*, upon such Evidence; or as we would give, in any other Case, were any Thing proposed for our Assent, upon any such Motives of Credibility, or to any Report equally attested; in our doing this, I say, and seriously weighing the Things *revealed*, he confirms our Assent to it, and also *begets Faith* of another Kind in us. He *said*, AWAKE thou that *sleepest*, and ARISE from the Dead, &c. Eph. v. 14. and, when we humble ourselves, under a deep Sense of our *utter Inability*, and heartily pray for ALMIGHTY QUICKENING GRACE, He, by the Power of his Spirit working with the Word, *thoroughly AWAKENS* us, and *RAISES* us from the Dead. Eph. ii. 1. He commands the *sensible, contrite Sinner*, who is enquiring, *what he must do to be saved*, to BELIEVE in the Lord Jesus Christ; and when he has brought him duly to consider the Proposal, the Nature and Manner of it, with other Things relating to it, He, by Means of *this Call*, *actually WORKS FAITH* in him; for he is the *Author* of it, Heb. xii. ii. and gives to his People to believe; Phil. i. 29. &c. He commands them, to *cease to do Evil*; Is. i. 16. and, in their sincere Care to comply, he many Ways *assists* them: And, to *learn to do Well*, Ver. 17. and, in their *set-*
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ting about this Work, in Earnest, he, by the *Word*, both *disposes* them farther, and *enables* them also. 'Tis true, we are never commanded to REGENERATE *ourselves*, or BEGET *ourselves* again; THAT is God's *Work*, his *wholly* and *solely*; there would be a plain Incongruity in such a Command: But, because there are some Things, which, in some Sense, *dispose* us for REGENERATION, and some *Means* which God uses to *qualify* us for, and make us the proper recipient *Subjects* of it, in the faithful Exercise of which, we must be found, or at least to which he calls us; we ourselves, if we would, in any Reason, expect such an *invaluable* Blessing, are to apply ourselves diligently to them. We are indeed, as we heard, DEAD in Sins and Trespasses; &c: But we are not, in every Sense, DEAD. Nor is there any Man, in the World, and much less within the *Hearing of the joyful Sound*, absolutely and always void of all *supernatural* Grace. If therefore, we *do not* what God *enables* us, by the Means of his *Word*; if we *stir not* up our Powers, and conscientiously *do what we can*, earnestly begging further *Assistance*, we have no Reason to hope, we shall ever be BORN AGAIN. So that, in the *whole Work* of Grace, God treats us as *reasonable* Creatures, and in a Way congruous to our rational Powers.

AND therefore, he first proposes the Precept, and then the Threatning and Promise; first the Doctrine, and then the Proof, Reason or Motive; first the Call or Invitation, and then the Arguments to engage us to hear, answer and comply. But, more particularly, in this great Work, the *Holy Ghost* commonly first makes Use of the LAW, to *awaken, convince, terrify, condemn, and bring Sinners* to a deep and becoming *Seriousness*, about their own Salvation, &c; and then of the GOSPEL, to *shew* them the *Remedy* in CHRIST, and the WAY to obtain an *Interest* in him and in it, &c. He first ENLIGHTENS the MIND; and then BOWS and INCLINES the WILL: He first informs the *Judgment*, then by this moves the *Passions*, and then acts upon the *Will*. Or, if you please, he first, by the LAW, works upon their FEARS, Heb. xi. 7.—Then *opens their Eyes*, to see their State and Frame, their Sin and Danger; Psal. l. 21, 22. Acts ii. 37. Heb. iv. 12. &c. &c. that there is *no Salvation*, but in and thro' Christ; Acts iv. 12. &c. that He is a WELL-QUALIFIED and ALL SUFFICIENT SAVIOUR; 1 Cor. i. 30. Heb. vii.

25. &c. and that he expressly, seriously, and with much Importunity, *invites and beseeches all sensible, contrite Sinners, to come unto him*, *Is. lv. 1—3. Matth. xi. 28.* &c. assuring them, *he will in NO WISE CAST THEM OUT, if they do come unto him; John vii. 37* &c.—Then excites in them some earnest *Desires* after Deliverance, and begets in them some *Hopes*, that they also MAY, and if *they incline their Ear and hear him*, SHALL find Mercy; *Is. lv. 3.* &c.—Then suppresses, checks, and gradually removes, their UNBELIEF, and AVERSION to this Method of Salvation, *this new and living Way unto the Holy of Holies.* And then makes them willing, *Jer. xxxi. 13. Psal. xl. 3.* &c. &c. to receive him, *John i. 12. and yield themselves unto him*; which when they do, they become virtually united to him, and so obtain a Title and Claim to all the Benefits of his Purchase. Thus, of UNWILLING, they are MADE WILLING; of Strangers, Enemies, Rebels, they become Friends and loyal Subjects; of Servants and Slaves to Sin, Satan, and the World, they commence the Servants of Righteousness and Holiness, *God's free Men*, and Heirs of eternal Life: Yea, and thus, they that were blind, now see; they that were deaf, now hear; they that were void of all good, are now disposed to believe and obey; and they that were DEAD, now LIVE, *live unto God thro' Christ!* So true it is, that *if any Man be in Christ, he is a NEW CREATURE: Old Things are past away, behold all Things are become NEW.* 2 Cor. v. 17.

Now, in all these, 'tis plain, that the *Word* of God, the LAW and the GOSPEL, especially the *last*, is the MEAN, which the SPIRIT uses, in our REGENERATION. If he works upon our FEARS; 'tis chiefly by the *Threatnings* and *Admonitions*, &c. of it:—If upon our HOPES; 'tis principally, by the Discoveries it makes of the *New Covenant*, and the *Promises* annexed:—If he reveals CHRIST, his *Fulness* and *Grace*, &c. 'tis by bringing the *Word* to us, and opening our Eyes to *behold the Wonders* of it:—If he convinces us of our Folly, and the exceeding Sinfulness of our SIN, 'tis by bringing home the spiritual Sense and full Extent of the LAW, which condemns the Things we have committed, or which we still perceive in ourselves, and closely applying it to our Consciences:—If he would give us the fullest Satisfaction, that Christ is an all-sufficient Saviour, &c. 'tis by opening our Understandings,

56 The CASE, between Mr. Whitefield

ings, that we may understand the Scriptures : — If he excites in us some DESIRES, after the *Salvation purchased* by him ; 'tis by giving us the *full Perswasion*, that what is revealed concerning it, is *true* : — If he begets any influential HOPE of it in us ; 'tis by setting it Home upon our Souls, that, thro' his Assistance, we may obtain it : — If he SOFTENS and makes us WILLING ; 'tis his *Word*, that, like a Hammer, breaketh the Rock in Pieces, Jer. xxiii. 29. and 'tis by it that he reveals the *Love of Christ* to us, and in us, which effectually constrains us, 2 Cor. v. 14 : — If he perswades us to receive him, 'tis by the powerful *Motives* of the Gospel, set home upon our Hearts : — If to yield ourselves to him, and to take his Yoke upon us ; 'tis by these he convinces us, that it is our Wisdom and Interest, as well as Duty, and that his Yoke is easy, and his Burden light, Matth. xi. 29. — If, in our *Regeneration*, we are, in any Measure, purged and sanctified ; 'tis by his Word, which he makes like a Fire to consume the Dross, Jer. xxiii. 29. and through which, he sanctifies us, John xvii. 17. If he communicates to us a *spiritual Life* ; 'tis by his Word, he quickens us, Psal. cxix. 50. In fine, the Word of God, is quick and powerful, sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, &c. Heb. iv. 12. Nor is there ever any great and saving Work, of the Spirit of God, wrought in the Hearts of his People, either in their *Regeneration*, *Conversion*, or after-Sanctification, but by or through it.

THESE Things I have so largely insisted on, to guard against all the Madness of, what is now called, *Enthusiasm*. And we had good Reason, at this Time o' Day, to do so. Enthusiasts of all Sorts, in all Ages, and in all Places, have tried to shelter themselves under, or endeavoured to justify their wild Notions by, some of these and the like Texts : And the Cry is already raised against Mr. Whitefield, that he is a Mad-man, and an *Enthusiast* ! This Word *Enthusiasm*, was heretofore, and may be still, taken in a good Sense, and perhaps 'tis pity it is ever taken in a bad one. It properly signifies, *being in God*, in or under some divine Afflatus, Impulse, Inspiration, or Influence : For the Root, *Entheos*, signifies *Numine afflatus*, *divinus*, &c. inspired, divine, to be in God, to have God, or the Spirit of God IN ONE, &c. Thus, the Prophets of old

old were properly, *Enthusiasts*; having the *Spirit of God* in them, and being strongly impelled, and infallibly enlightened and inspired by him. Thus also *Sampson*, when the *Spirit of the Lord* came mightily upon him, Judg. xiv. 7 and 19. Chap. xv. 14. filling him with an heroic Spirit, and a miraculous Degree of Strength, Courage, and Resolution; &c. *Yea*, and *Saul*, when *God* gave him another *Heart*, 1 Sam. x. 9. and when his *Spirit* came upon him, so that he prophesied, Ver. 10. and came upon him, inspiring him with an heroic Magnanimity and Zeal; Chap. xi. ver. 6: And thus also the People, when the *Fear of the Lord* fell on them, Ver. 7. &c. were indeed, and in the truest Sense, under the Influence of, *ENTHUSIASM*. Thus also, the Apostles, and all those, in the first Ages, of the Church, who were endowed with *miraculous Gifts* of any Kind, were strictly, *ENTHUSIASTS*. *Yea*, and thus also, tho' in a lower Sense, are *all those* who are *BORN OF THE SPIRIT*, without Exception, as we shall demonstrate against Dr. *Trap*, truly *ENTHUSIASTS*: For they have the *Spirit of God*; Rom. viii. 9. *He is sent forth unto their Hearts*; Gal. iv. 6, &c. &c. and the Apostle assures us, in so many Words, *IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS*. Thus also, the *whole* of the Christian Life, as such, is pure *ENTHUSIASM*: For every *true Son of God*, is led by his *Spirit*; Rom. viii. 14. and in his general Course, *lives in the Spirit*, Gal. v. 25. &c. &c. But, because many weak, and many of the *vilest* of Men, in most Ages, and in many Countries, have boldly pretended to *Divine Visions* and *Dreams*, &c. to prophecy, &c. and vent strange or *damnable Doctrines*, and I do not know what; and wickedly gave out, that they were *inspired*, *extraordinarily sent on* extraordinary Messages, &c. &c. when their whole Carriage convinced all serious and impartial Observers, that they were either simple, or whimsical and melancholic Persons; or errant Cheats, and crafty designing Deceivers; or indeed *possessed with and acted by, some evil Spirits*; those Persons, upon the Account of their groundless Pretences, became by Degrees, either out of Derision, or by Way of Distinction, or to warn others to avoid them, to be called, but improperly, by the venerable Name, *ENTHUSIASTS*; and all their Visions, Prophecies, Follies, and other mad Pranks, *ENTHUSIASM*. And thus this Word

came to lose its original Signification, and to mean either the most credulous Fools, or most designing Knaves ; either Persons that were indeed *mad*, or *possessed* with Devils : And hence, to call a Man, in our Times, an *Enthusiast*, is to call him almost every Thing that is bad, &c. one only fit for *Bedlam*, &c. And to give any Doctrine or Action, the Title of *Enthusiasm*, is to expose it, as far as in us lies, to the utmost Contempt.

In this bad, and now the only common, Sense of the Word, there are a great many Sorts of, *Enthusiasts* ; and a great many Kinds of, *Enthusiasms*. Some are more sober, others more extravagant : Some more secret, others more avowed and daring : Some tolerable, others to be utterly avoided and exploded, if not extirpated ; of which in my Answer to Dr. *Trap*. I should not have mentioned any of these at all, in this Place, had it not been to observe, as has been hinted, That, our Doctrine, that in REGENERATION, &c. the *Holy Spirit*, except perhaps in some very extraordinary Cases indeed, never works WITHOUT the *Word*, but *by* or *through* it ; and that the very same OBJECT, which, by the *Word*, is proposed to the *Ear*, is internally impressed upon the Mind, as the *incorruptible Seed* of the *new Creature*, which is formed in the People of God : &c. That this Doctrine, I say, can be no Foundation for, nor give any just Occasion to, any of these bad Sorts of *Enthusiasm*. According to us, in every saving Work of the *Spirit*, the *Word* is the *Mean*, and every Thing is done according to it : But *Enthusiasts* have their *Dreams*, and *Visions*, and fanciful *Notions*, &c. without the *Word*, and often directly contrary to it.—According to us, the *Spirit* first awakens, convinces, enlightens, &c. and then sweetly but powerfully, *enlivens* and *renews*, &c. : But, according to them, sudden Impulses, and strong Motions, &c. frequently *prevent* the Use of their *Reasoning Faculty*, and very often exclude, if not destroy it.—According to us, the *Holy Spirit* in this great Work, always *softens* the *Heart*, *bows* the *WILL*, and *sanctifies* our *Natures* : But, in or *by* the *Enthusiasms*, we are now speaking of, how much soever it is pretended, the *Mind* may be *enlightened* ; or how powerfully soever the *Affections* may be moved and stirred ; their *Natures* are never *renewed*.—According to us, the *Holy Spirit begets us with the Word of Truth, through the Gospel*, &c. : But how

little

little *Enthusiasts* regard these, is well known.—According to us, the very first Act of one truly *Regenerate*, is his *Closure with Christ*, for to every such Person 'tis given to believe, Phil. i. 29: But few, if any, who are now stilled *Enthusiasts*, while they are under the Influence of their *Enthusiasms*, ever do so.—According to us, there is, *by the Word of God*, begotten in us, an *abiding Life*, which continues for ever: But the Fits and Starts, and sudden Impulses, &c. of *Enthusiasts*, bespeak no such *permanent Principle*. This great Work therefore, neither in Whole nor Part, consists in *Raptures, Dreams, Visions, &c.* but in the *Effect* of the *Power* of the Holy Spirit, on the Souls of Men, *by and according to his WORD*. These Things may be farther considered hereafter.

BUT, tho' the WORD is the *Mean* of our *Renovation* and *Conversion*, an IMMEDIATE and ALMIGHTY WORK of the *Holy Spirit*, is necessary to this great Work. This will appear so evident, from what has been said, that it seems almost needless, to add any thing more. *Neither is he that planteth any thing, neither he that WATERETH: But GOD that GIVETH the Increase.* 1 Cor. iii. 7. The most powerful *Means* then, and the most promising *Instruments*, are NOTHING. All the *Light* in the World, can't make the *Blind*, as all *unregenerate* Men are, to see: Nor all the *Arguments* in the World, the *Dead to live*. In this great Work therefore, the Holy Spirit, at the same Time that he sets the *Object*, in a proper View, *opens the Eye* to see it: At the same Instant, that he speaks the *Word*, he *opens the Ear* to hear, &c. The Terms or Phrases to *quicken*, to *raise the Dead*, to *create*, &c. which have come up so often, leave no Room for doubting. These require and imply the EXCEEDING GREATNESS of his *Power*,—and the *working of his MIGHTY POWER*. Eph. i. 8 and 9. What would almost compel us, to believe all this, is, That the Saints, even the best of them, in all Ages, besides the *Proposal* of the Gospel, even with all possible Advantages and in the most proper Season, have prayed for *enlightening, inclining, drawing, turning, quickening, and renewing Grace*, as absolutely necessary. And are all these nothing? Did not the Prophets and Apostles know what they said? What odd and ridiculous Expressions are those and the like, if nothing is meant by them? Had one or two of them only been found, and in some obscure Passage, those

who deride these Things might have had some Excuse; but these, or the like, is the *current Language*, from the Beginning of the Bible to the End of it. If *moral Suasion*, with all its Charms, had been *sufficient*, whence was it that the Prophets, the Apostles, and Christ himself, were often *so unsuccessful*, even when their Hearers seem to have been *pretty well disposed*? What need of such *Prayers*, and such *Promises*? What an uncouth Way of Teaching was it, not only in the Apostles and Prophets, but in *Christ* himself, to talk in a Language that had no Meaning; or to speak *to*, or *of* People, as if they were *blind, deaf, dead*, &c. when indeed, they were only a little, or as others *allow*, greatly *indisposed*, or *disordered*; or when *proper Instruction* would, at least might, bring Things to Rights? Yea, did *Regeneration* consist, in what some Men call a *moral Reformation of Life*, I am not afraid to say, That no Arguments, without the *efficacious Grace* of God, would be *sufficient*, even for that. But, let us suppose as much *actual Righteousness*, in such a Reformation, and that it may be as easily come by, as they themselves can well plead; yet the Gospel speaks of a *Righteousness* that is *inherent and habitual*, as absolutely necessary. The *Righteousness of the Scribes and Pharisees*, which, our Lord assures us, could bring *no Man to the Kingdom of Heaven*, Matth. v. 22. amounted, for ought I know, to such a Reformation. These *made clean the outside of the Cup*, &c. Chap. xxxiii. 25. Yea, these had *so much Righteousness of their own*, that they neglected and despised, and therefore would *not submit to the Righteousness of God*. Rom. x. iv. The Apostle Paul was, *touching the Righteousness which is in the LAW, BLAMELESS*; Phil. iii. 6. when yet in an *unregenerate State*: And needed, not only to have the *Righteousness of Christ* *IMPUTED* to him for *JUSTIFICATION*; but the *Graces* of the Spirit *INFUSED*, and the *experimental Knowledge of Christ*, and the *Power of his Resurrection*, and the *Fellowship of his Sufferings*, for *SANCTIFICATION*. Ver. 7.—II. &c.

TAKING it then for granted, that the Holy Spirit is the *almighty Worker* of our *REGENERATION*, in which we are entirely *Passive*, we may observe, that ordinarily, there are certain Works which are *previous and preparatory*, and which some Way *dispose* to it, and, in some Measure, *fit* us, for the *Reception* of that, which is to be *created* in us,

tho'

tho' neither of them be of the same Kind with it. Several Things are required of us in a Way of Duty, which all Men may in some Measure comply with, if not by their own *natural Abilities*, yet thro' the Assistance of that *common Grace*, which is, in some Degree, given to all the Hearers of the Gospel, *viz.* That we seriously *read*, and carefully *attend*, to all the Dispensations of the Word; that we frequently *think of our Ways*, consider our State and Frame, and be much in Prayer for the *Holy Spirit* to enlighten, renew and sanctify us; &c. &c. Nor has any Man any Reason, to expect any such invaluable Blessing, who is either utterly negligent of, or only superficial in the Performance of them. Commonly also, in the *serious Attention* of the Soul, to these Duties, the Holy Ghost much *enlightens the Mind*, *awakens the Conscience*, *convinces of Sin*, *fills with Grief*, and *Shame*, and *Fear*, *excites to Confession*, *Prayer*, and *Humiliation*, and frequently works strongly upon and produceth a mighty *Change*, not only in the outward *Life*, but *Affections*, Isa. lviii. 2. Matth. xii. 44. and Chap. xiii. 20. Mark vi. 20. John v. 35. 2 Pet. ii. 20. Now, tho' none of these, nor *all* of them together, be REGENERATION; yea, tho' *all* of them may be wrought, and that in a high Degree, in those who are never *born of the Spirit*; they are all usually produced in those, who are to be *regenerate*, and do *materially* dispose them for it.

SOMETIMES he also makes use of his *Providences*, whether adverse or prosperous. Some surprising Escape from imminent Danger, &c. some sudden and unexpected happy Turn, in one's Affairs, wherein the immediate Hand of God cannot but be observed, and the like, are often *blesed* of God, to produce a very strange *Change* in some Persons: And sometimes severe Afflictions, grievous Diseases, embarrassing Losses, and the like, are *sanctified* to make People serious, thoughtful, feelingly sensible of their Mortality, or approaching Death, or the Danger of their Souls, and to bring them to be in *earnest*, about their own Salvation. In such Cases, sometimes God *impresses a Sense of his Wrath* upon their Consciences, which mightily *terrifies* them; sometimes he *gives* them such a clear and influential *Discovery*, of the *Turpitude* and *Malignity* of Sin, as makes them greatly *detest* and *abhor* it; sometimes he *begets* in them *earnest Desires* after *Saving Grace*, so that

they are never after easy without it ; sometimes he displays *Holiness*, in such attractive Charms, that they begin to be in *Love* with it : And sometimes, he works most or all of these, successively, in the same Persons. Now, when any, or most, or all of these, are produced in such as we have described in the preceeding Paragraph, we may easily suppose what the happy Effects will be.

BUT, when Things are brought to this Pass, we judge, that the Holy Ghost doth farther act, and that *immediately*, upon the BODY and ANIMAL SPIRITS, as well as the SOUL. The Apostle prayed, that *the very God of Peace* would sanctify the Thessalonians WHOLLY, and adds, That your whole Spirit, and Soul, and BODY be preserved blameless, &c. 1 Theff. v. 23. By the Laws of the Union, between the Soul and the Body, 'tis certain, That such and such *Motions* of the animal Spirits, occasion, cause, or produce such and such *Sensations* and *Perceptions* in the Mind, &c. And such Acts of the Will, produce such and such *Motions* in the Body. — 'Tis also granted, That our *Affections* have a strange Power over our Wills, and that these together often sway, blind, or disturb our *Understandings*. But, if these are so, whatever diverts us, from those Objects, which produce such and such *Motions* of the animal Spirits, will divert us also, from such *Perceptions*, &c. & vice versa. — In like Manner, whatever cools our *Affections*, to any Thing, doth so far make the Will more indifferent to it ; and consequently, leaves the Understanding, to judge of it more impartially and indifferently also, &c. &c. & vice versa. — Whatever diverts us from, or cools our *Affections* to, or hedges up our Way, that we cannot pursue, any vicious Course, has a direct Tendency gradually to weaken, and, in Time, quite break and destroy even the most rooted Habits. — Whatever, in any Measure, weakens, and much more destroys, any strong Habit, doth, in Proportion, someway prepare, to receive a contrary Disposition, and at length a contrary Habit. — Where such a new Disposition is infused or implanted, in Proportion as it is excited, and strengthened, and pursued, the old Habit will be broken, and the new one confirmed. Whence it seems plain, that the very strongest acquired Habits, may be utterly destroyed ; and contrary ones introduced, and by Degrees, deeply rooted in us. I say acquired ones, for such as have been called

called *natural Habits*, how much soever they may be *subdued and crucified*; can never be, in this Life, *totally eradicated*. *Naturam expellas Furcâ licet, usque recurret. That which is bred i'th' Bone, will never out o'th' Flesh.* Well then,

THE Holy Spirit, when about this blessed Work, doth so order Things, that such Objects which used to *enflame or corrupt* us, may be kept out of our Way; or we kept from them: — He may quite hinder, or variously obstruct or divert, those *Motions* of the Brain, which used to occasion or produce *evil Thoughts*: — He may and doth, many Ways, so work upon the Blood and Spirits, as to suppress, or much subdue our *corrupt Affections*, and so keep every thing cool and sedate within: — He may and doth *divert all* such Thoughts, as may turn us from what he intends: — He may and doth, numberless Ways, *suggest good Thoughts* of God, Christ, Salvation, &c. to us: — He may fix them deeply on our Hearts, and keep us closely to them, so that the *Impressions* shall not wear off, but prove efficacious: — He then makes his People serious, thoughtful, and diligent in the Use of all the best *Means*: — When they are *reading or hearing the Word*, he makes them very attentive to it, and keeps them from too hasty, or from a false, Judgment of Things: — He may and doth often bring to their Remembrance, and *powerfully set home* upon their Consciences, what may be then most proper, either from the *Law or the Gospel*: — And when Things are come to this, He may, I believe always doth, strongly work upon all their *Faculties*, at once; even *open their Understanding* more fully to *understand the Scriptures*; more effectually assure them, that the *Invitation* is made to all in their State; and therefore ought to sway them, as if made to them, by Name; that *Christ* will not *break the bruised Reed*, &c. and that *him that cometh to him, he will, in no wise, cast out*; urge these so powerfully, that the *Opposition* may decrease; work *effectually* on the WILL, removing its Obstinacy, *inclining* it to hear and answer the Call, *raising* it above its natural Depression, and disposing it to be *actually willing*; and set before them, in a very engaging Light, the *Promises* of the *New Covenant*, viz. of the Riches, Freedom, and Fulness of the Grace that is in *Christ*, and *the far more exceeding and Eternal Weight of Glory*, that is before them. These he doth, at last with such a *mighty Power*, that the *Mind* begins

64 The CASE, between Mr. Whitefield

begins to find a *Delight*, in *spiritual Things*; and, the *Will* to be *gained* to the *Love* of God in *Christ*, and to the *Practice* of *Evangelical Obedience*. And, for the concluding perfecting Part, He fills the Soul with such *overpowering Light*, and so effectually increases THIS SWEET DELIGHT, that at last it OVERCOMES the *Love* of Sin, and of the *Creature*, and *infallibly persuades* the now willing *Mind*, to embrace *Christ*, and gains the Soul *prevailingly* to the *Love* of *Holiness*. But,

THOUGH we have ventured thus far, the Scripture directing us, we would not be thought, to *limit the Holy one* of Israel; or pretend to say, he never varies in the least, in this great Work. Only we think, that *this*, as to the Substance of it, is his *ordinary Method*, though the Circumstances, more or fewer of them, may vastly differ. Sometimes, *this almighty Work* is sudden, and without any, or very few, of the *preparatory Dispositives*, as in the *Jaylor's Case*: And sometimes, *all the Preparatory Works* are, leisurely and gradually, carried on, till the *Spirit* from on high be poured out upon them. Sometimes the *exceeding Greatness* of his *Power*, is to very perceptible, that the Persons can be at no Loss, to know distinctly the *various Steps* taken, and the *very Time*, when they are BORN AGAIN; as it was with *Lydia*, Acts xvi. 14. and perhaps the *Ethiopian Eunuch*; Chap. viii. 35—39; &c. But, in others, though the Work is done *effectually*, yet it is not *perceived*; yea, through the *Power* of *Temptation*, or manifold *Mistakes*, and the like, the Persons *regenerated*, may not know that they are; and may be, for a great while, afraid to think, or say, that the happy *Change* is wrought in them; yea, may sadly doubt that they are still in a State of *Nature*. Some, in whom the Work is *perceptible*, may be dreadfully *awakened*, and *terrified*, &c. as the *Jaylor*, others *sweetly drawn* by the *Charms* of Gospel Grace, without any of those terrible *Frights*, as *Lydia*. And some may have such *Satisfaction* as to their State, that they may, for the greatest Part of their Lives, walk in the LIGHT of the Lord, and in the Joy of the Holy Ghost; while others, as I am apt to conceive, even in New Testament Times, may, through *Fear* of *Death*, be all their *Life-time* subject to *Bondage*, Heb. ii. 15. But, as has been said, this Method; as to the Main of it, is the usual

Way, in which God awakens, convinces, humbles, inclines, *regenerates*, and converts his People.

THUS far, the MANNER of this Work is very *intelligible*, and pretty *distinct*: With this, many very learned and pious Men are content; nor can they be brought to go any farther: And this, as appears to me, is a clear, and satisfying Account of *Effectual Calling, or Conversion, both passive and active*. But, because it doth not seem to come up fully, to the Description given in the former Chapter, we must, I think, look a little farther, for the RESTORING those blessed *Qualities, of inherent Righteousness and habitual Holiness*; the infusing of a *new and abiding Principle of Light, Life, and Grace* unto us, called *the new Heart, the new Spirit, the new Creature, &c. &c.*

As that Proposition, THAT WHICH IS BORN OF THE SPIRIT, is SPIRIT, *John iii. 6.* is not only distinguished from, but opposed unto the former, *That which is BORN of the FLESH is FLESH*, it plainly teaches us, That, as we have our *natural Being* from our Parents, we have our *spiritual Being* from the SPIRIT:—That, as the former is *something* subsisting, living, active, and abiding, so is the latter: That, as *that* bears the Image of *Adam*, *this* bears the Image of *Christ*; 2 Cor. iii. 18: That, as by that we become *Men*, by this we become *new Men*, or *Saints*:—And that, as by that we received the *Corruptions of fallen Man*, by this we are *renewed*, and made somewhat like what he was, before he *lost his original Righteousness*. Hence the Phrase, of being *made Partakers of the DIVINE NATURE*, 2 Pet. i. 4. Something this is that hath a *Subsistence* of its own; else it could not be called a *new Creature, a Nature, &c.*—Something it is, we had not before, which nearly *resembles*, and makes us *resemble*, God himself, his *Nature and Perfections*; or it could not be stiled, a *partaking of the Divine Nature*.—Some *New, and Spiritual Principle of Operation* is certainly infused into our Souls, renewing our Faculties, with *new Dispositions*, and new Abilities to follow those Dispositions; as is plain from the Expressions. Hence we hear of *being renewed in the Spirit of our Minds, and putting on the New Man, &c.* Eph. iv. 23, 24. The Principle itself is here called, the *NEW MAN*; it is said to be, *after God CREATED in Righteousness, &c. i. e.* as was hinted formerly, *after the Pattern of his own Image, after which Man*

was, at first, *created*: But this Image consisted in *Knowledge*, &c. as we have heard; and consequently, this *Principle* consisteth in a *restoring* of these.—With those was *Adam* created; so that he had them, in the Order of Nature, before any vital, or voluntary Act was put forth by him: And these also, in Order of Nature, must be *restored*, before any of us *can* do any Thing *Spiritually* good, and acceptable to God. As what is *FLESH*, is *not Spirit*; so what is *fleshy*, or *of the Flesh*, is not, cannot be, *Spiritual*. A *New Heart* there must be, before there can be a *New Life*: And a *New Principle* of Action, before there can be any *New Acts*. The Effect cannot possibly be more noble than its Cause: Nor can any Nature, of itself, and by its own Power, act above itself. A *corrupted Spring* must needs send forth *corrupted Streams*: And the *Tree* must certainly be good, before the *Fruit* can be so.

THE next and immediate Efficient of the *New Heart* and *New Life*, is the *Spirit of Christ*. Hence our Saviour expresses this supernatural Change, by being *BORN OF THE SPIRIT*; and the Apostle calls it, the *RENEWING* of the *HOLY GHOST*, &c. &c. He is given to those, that are to be *renewed*; and He, by the *Word*, as we have heard, with an immediate and *omnipotent Act* of his own, working with it, *illuminates the Mind*, *convinces of Sin*, *humbles*, *abases*, checks and breaks the Power of Corruption, *inclines and disposes* them, to do what God requires of them, in order to their Acceptance with him: And in, not if, in Order of Nature, before, his *inclining and enabling* them, he actually implants this *New Principle*, and infuses these *blessed Qualities* into them. So that, in this great Work, two Things are to be considered, The *Giving* the Holy Ghost unto them, and His *Restoring* the Image of God in them.

I. THAT the *Holy Ghost* is actually GIVEN to all, who are to be BORN AGAIN, as the Efficient of all Grace in them, to enlighten, renew, lead, sanctify, and comfort them, is the current Language of the whole Bible. Both Testaments are full of this; especially the *New*: Because the more plentiful Effusion of the Spirit, is the great Promise respecting Gospel Times. To produce all the Passages, which come directly and fully home to the Point, would be to transcribe a good Part of the Holy Scriptures. We read frequently, of God's or Christ's GIVING the Spirit,

Spirit, as the Privilege of all, and every one of the Saints. Your Heavenly Father will GIVE the Holy Spirit to them that ask him, Luke xi. 13. The Father shall GIVE you another Comforter, which is the Holy Ghost, John xiv. 16. and 26. By the Spirit which he hath GIVEN us, I John iii. 24. Hereby know we that we dwell in him, and he in us, because he hath GIVEN us of his Spirit, ch. iv. 13. &c. &c. Often do we hear, of his POURING OUT his Spirit upon his People. Behold, I will POUR OUT my Spirit unto you. Prov. i. 23. Until the Spirit be POURED upon us from on high. Is. xxxii. 15. I will POUR my Spirit upon thy Seed, &c. ch. xlv. 3. I have POURED out my Spirit upon the House of Israel, Ezek. xxxix. 29. I will POUR upon the House of David,—the Spirit of Grace, &c. Zech. xii. 10. &c. &c. In many Passages do we read, of God's or Christ's SENDING the SPIRIT. The COMFORTER—whom the Father will SEND in my Name, &c. John xiv. 26. The Comforter whom I will SEND unto you, &c. ch. xv. 26. If I go not away, the Comforter will not come unto you; but, if I depart, I will SEND him, &c. ch. xvi. 7. God hath SENT forth the SPIRIT of his Son unto your Hearts, Gal. iv. 6, &c. &c. These Texts, I grant, refer to the sending the Holy Ghost to such as were already born again; but I could not pass them. In other Places, we hear of his PUTTING his Spirit in, within, or upon his People. I will PUT my Spirit within you, and cause you to walk in my Statutes, &c. Ezek. xxxvi. 27, &c. We read also, of his SHEDDING FORTH the Holy Ghost, Acts ii. 33. of the renewing of the Holy Ghost; which he SHED on us abundantly, &c. Tit. iii. 5. and 6. Nor should I have forgot to urge and explain the Phrase, He therefore that MINISTRETH to you the Spirit, Gal. iii. 5. but that the original Word seems to point at the continued Supplies of the Spirit, for the progressive Sanctification of those that are renewed already.

THE great Variety and Frequency of these familiar, but emphatick Expressions, strongly prove this great Truth: As also, That when God GIVES his Spirit unto, and PUTS him within, or upon his People, he leaves it not to them, whether they will receive him or no; but actually confers him, and makes them Partakers of him. When He SENDS him on a Commission, He will execute it: Nor shall any Opposition obstruct him, in his Work. When He POURS

him out, or sheds him forth, He will fall upon his People, and soften, and make them fruitful. When He MINISTERS to them the Spirit, they shall ADD to their Faith, Virtue, &c. 2 Pet. i. 5. and shall GROW in Grace, &c. Chap. iii. 18. For, it is by and through Him, they are enabled to every good Work. Once more, when He GIVES, sends, or puts his Spirit within them, to regenerate them, He never takes Him, totally or finally, from them: For, the GIFTS, i. e. such special Gifts as the Apostle is there speaking of, and CALLING of God are without Repentance, Rom. xi. 29. *Whoever drinketh of the Water that Christ gives him, SHALL NEVER THIRST: but the Water that he shall give him, SHALL BE IN HIM A WELL OF WATER SPRINGING UP INTO EVERLASTING LIFE,* John iv. 14. *The Water he gives, is LIVING WATER,* ver. 10. Every one that is born again, receiveth the Son, and believeth on him; John i. 12, 13. *But he that believeth on the Son, HATH everlasting Life,* Chap. iii. 36. Chap. v. 24, &c. &c. When God GIVES his People an Heart of Flesh, and PUTS the New Spirit within them; it is, that they may walk in his Statutes,—and they SHALL BE HIS PEOPLE, and HE WILL BE THEIR GOD, Ezek. xi. 19, 20. Chap. xxxvi. 25—28. With all such He makes an EVERLASTING COVENANT, that he will not TURN AWAY from them, to do them good; but will PUT his Fear in their Hearts, that they shall not depart from him; Jer. xxxii. 40, &c. &c. This is my Covenant with them, saith the Lord, my SPIRIT that is upon thee, and my Words which I have put in thy Mouth, shall NOT DEPART out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever, Is. lix. 21. The SPIRIT that is upon Christ, is not to depart out of his Mouth, nor out of the Mouth of his Seed, nor Seed's Seed, as all that are BORN AGAIN, BORN OF THE SPIRIT, and BORN OF GOD are, from henceforth and for ever.

I am not insensible, that some may say, That most of these, and many the like, relate only to the Jewish Nation, or to the Posterity of Israel. Answ. We grant, that what is spoken of or to the Nation of the Israelites, as the Nation of the Israelites, is not spoken, in the same precise Sense, to, or of any other People, as it is to them: But many of these, as is visible, are neither spoken of, nor

to them, any more than to others; and not one of them, I conceive, is spoken either *to*, or *of*, that Nation, as such. Whatever is said, or promised, to them, as *Saints*; or to make them *Saints*; all the chosen People of God, all true Believers, in all Ages, are as much concerned in them, as the *Jews* themselves. It will be, perhaps, also suggested, That many of these Passages denote the *miraculous* and *extraordinary* SENDING, and POURING out of the HOLY GHOST, *i. e.* his miraculous Gifts, at the Feast of *Pentecost*; Acts ii. 1—10. or in other Places, whither the Apostles were sent to preach the Gospel, and convert the Nations, as at *Samaria*; Chap. viii. ver. 15. 18. on *Cornelius* and those that were with him; Chap. x. 44—46, &c. &c. and which, as we are told, continued, in some Measure, for several Ages, in the Church. To this we reply, That if we had intended to produce any such, we might have greatly multiplied the Number: But, if a serious Person will calmly, and without Prejudice, consider the Places quoted, he cannot but be satisfied of these Things. That the greatest Part of them cannot, even by straining, be drawn to signify those *miraculous* and *extraordinary Effusions* of the Spirit:—That the few, which may be thought to look that Way, if compared with the parallel Texts, do indeed, or at least may, refer to the more *common* and *ordinary* GIVING him, to the People of God, for their *Regeneration* and *Sanctification*:—And, That the far greatest Number do, plainly and evidently, speak of the Privileges of *all* and every Individual, that belongs to *Christ*; For the Apostle has laid it down, as an indubitable Truth, IF ANY MAN HAVE NOT THE SPIRIT OF CHRIST, HE IS NONE OF HIS, *Rom. viii.* 9. It may be farther objected, That granting these Places speak of the Privileges of *all* that are *Christ's*, the Phrases, *the Holy Spirit's* and *Holy Ghost's* being *given*, or *sent*, &c. do not, in those Passages, mean his *Person*, but his *Graces* and *Operations*, *in* and *upon* his People. To this we rejoin. That, in the Nature of Things, as well as in the current Language of Scripture, to *whomsoever*, or to *what End* soever, the GIFTS or GRACES of the HOLY SPIRIT, whether ordinary or extraordinary, common or special, are *given*, *Himself is also given*. *The Spirit of the Lord came mightily upon Samson*, *Judg. xiv. 6.* *The Spirit of God came upon Balaam*, *Numb. xxiv. 2.* *God filled*

filled Bezaleel with the SPIRIT of God, in Wisdom, and in Understanding, &c. *Exod. xxxi. 2.* where the Spirit is distinguished from his Gifts. The Spirit of God is said to dwell in Believers; *Rom. viii. 9, &c.* to teach them; *1 John ii. 27, &c.* to lead them; *Rom. viii. 14, &c.* to sanctify them; *2 Thess. ii. 13, &c.* to help their Infirmities, and make Intercession for them; *Rom. viii. 26, 27, &c.* and to comfort them, *John xiv. 16, &c. &c.* But all these, and many the like, make it as plain as Words can possibly make it, That *He himself* is given to abide with, rest upon, dwell and operate in them. What Empty, What Dangerous Expressions are these, if it is not so! How can He be the Efficient of our Regeneration and Sanctification, if Himself is not given? How can He be said to move or work in us, if He only gives us Help, and leaves it to ourselves to use it? This Notion is, in Reality, destructive of our Salvation. Besides, that He is frequently, and that in the most express Manner, distinguished, both from his Gifts and Graces. Thus, God does not only promise to put a *New Spirit within* his People, and give them an *Heart of Flesh*, &c. but, to PUT HIS SPIRIT within them, and cause them to walk in his Ways, &c. *Ezek. xxxvi. 27. I will POUR MY SPIRIT upon thy Seed, and MY BLESSING upon thine Offspring, If. xlv. 3. John iv. 10, and xiv. comp. with Chap. vii. 37, 38, &c. &c.* Which leads us to the

2. His restoring the Image of God in them. That this is done in our Regeneration, we have superabundantly proved above. See Chap. iii. and these Texts, *2 Cor. iii. 18. Eph. iv. 28. and Col. iii. 10.* From these it is plain, That the NEW CREATURE, THE NEW MAN, which is created of God, answers to that wherein the Image of God, in the first Man, consisted. But THIS did not consist, in a Course of perfect Obedience; but in the INTEGRITY and HOLINESS of His Nature and Faculties, which must needs be presupposed to any such Obedience: And therefore, THAT does not consist in a Reformation of Life, or Course of Evangelical Obedience; but in those GRACES, QUALITIES, or, as some call them, HABITS, which are created, infused, and implanted into the Soul, when by the Man is BORN AGAIN, and made a NEW MAN, and which are necessarily pre-required, both to Faith, and the Obedience of Faith. Nothing less can be meant by the

New Heart, and the *New Spirit*, &c. which are so often promised, to the People of God; and wherewith they are, and must be endued, *antecedently*, to any Thing that can be called, their *living unto God*.—When He *takes away the Heart of Stone*, and gives an *Heart of Flesh*, 'tis evident, He not only weakens, breaks, and in Part subdues, and removes the *evil Qualities* they had; but creates and gives those *gracious Qualities*, which are contrary to them. When He *creates the New Man*, in *Righteousness* and *true Holiness*, He implants these *abiding and indwelling Principles*, *Seeds*, or *Habits of Light*, *spiritual Life*, and *Power* into the Heart; whereby his People are made *righteous and holy*, and *enabled for and inclined to*, all the Duties both of the first and second Table. These are commonly stiled, *the GRACES of the SPIRIT*; because He both *infuses the Seeds of all the Graces*; *communicates*, from Time to Time, the necessary *Supplies* of them; and *excites* them, and *works with*, and *upon* them, in all the Acts of Faith and Holiness, to which his People are disposed and enabled. FAITH, the *Leading Grace*, is the *Gift of God*, Eph. ii. 3. To the *Philippians*, it was GIVEN to *believe*, Chap. i. 29, &c. REPENTANCE is also given to, and wrought in the Saints. *Christ is exalted*, to GIVE Repentance to Israel, Acts v. 31. And to the *Gentiles* God GRANTED Repentance unto Life, Chap. xi. 18, &c. So is HOPE; and hence God is called, *the God of Hope*, Rom. xv. 13, &c. not only because He is the Object, but the *Author* of it, who *begets us again unto it*, 1 Pet. i. 3. Thus also PATIENCE and CONSOLATION; and therefore God is stiled, *the God of Patience and Consolation*, Rom. xv. 5, &c. not only because of his *Patience to us-ward*; but because he gives us *Patience*, and *comforts* us with the Comforts of his Spirit. LOVE also, which the Apostle calls *the greatest Grace*, 1 Cor. xiii. 13. IS OF GOD; and every one that loveth, is BORN OF GOD, 1 John iv. 7. The Love of God is shed abroad in the Hearts of such, Rom. v. 5. Yea, That charitable Disposition, which appeared in their liberal Contributions, for the Relief of their persecuted Brethren, is called, *the GRACE of GOD BESTOWED on the Churches of Macedonia*, 2 Cor. viii. 1. And the like we say, of all the other Graces of the Spirit. The SEEDS of them are all created and implanted in our *Regeneration*; and they constitute

stitute that *Image* of God, which is stamped upon his People when they are *born again*; and in them consists the *NEW MAN*, which after God is CREATED in Righteousness and true Holiness. These being infused, are the *INHERENT RIGHTEOUSNESS* of the Saints. And these *Seeds*, like all others, take Root, grow up, and appear in their upright and holy Lives, thro' the Cultivation and and Blessing of the Holy Spirit. And thus the *truly Regenerate*, have in them a *New Life*, with *New Instincts*, *Appetites*, &c. as we have heard already. But now as to

THE MANNER, HOW God gives and pours out his Spirit upon us, or puts him within us; and HOW the Spirit works this Principle of spiritual Life, and infuses those gracious Qualities into us, it can hardly, be known by us, in this State, in any Measure; or, if at all, but very indistinctly and generally. Nor does it matter much. Our greatest Concern is, to cry Day and Night, that God would give us his Spirit, to work this blessed Change in us: Or, if this is done, to sanctify us more and more. The Phrases to give, to send, to put his Spirit, &c. plainly imply, that they respect the Dispensation of Redemption, in which, one or more of the Divine Persons are said, to give or send another;—that the Spirit was not before, in those Persons to whom he is given and sent, as he is afterwards;—that He is given and sent for certain Ends and Purposes;—and that when He is given, &c. He works in another Manner than before, &c.—God is said, in Scripture, to come or go to any Person or Place, when he manifests himself in some visible Manner; or shews some Acts of his Power, Justice, and Goodness, in, to, or upon them.—He is said emphatically to be where he reveals himself, so as he doth not every where.—And thus, the Holy Spirit, who, as the third Person in the Trinity, is God, (and therefore, Immense and Omnipresent) cannot, in a strict and proper Sense, either come or go, where he was not before; cannot either be poured out, or fall upon any Person, in whom he is not already: But he may be given, to regenerate those whom he only sustained before;—may be put into some Hearts, to enliven and quicken what was before Dead;—may be sent, to awaken the sleepy and drowsy;—and ministered, to enlighten and sanctify those, who before were, or were growing Dark and Impure.—And this is all

which

which we think necessary, or proper, to offer upon this Head.

As to His *Operations*, in *working* in his People, *those blessed Qualities*, so often mentioned, *infusing* his Graces, and so making them *New Creatures*; the MANNER of them, is also very secret and hidden. In *Regeneration*, he CREATES, i. e. gives a Being to what was not; and produces such a Change in that which was, as none but God can:—But, all our Ideas of the Manner in which any Thing is created, in either of these Senses, are very general and obscure.—He also, in this great Work, quickens his People, and raises them from the Dead: But, our Ideas of the Manner of a Resurrection, whether corporal or spiritual, are all very dark and indistinct.—Our Lord plainly hints this, in his Conference with Nicodemus, and thereby checks our Curiosity in such Enquiries. *Marvel not that I say unto thee, Ye must be BORN AGAIN. The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit,* John iii. 7, 8. In which he clearly intimates, the Reality of the Change, but the *Mysteriousness* of the Manner of it. Thousands of Things, in Nature, are never the less certain, though we do not understand how they are effected. The Wind is a Thing very familiar to us; we hear it, feel it, and often see the visible Effects of it: But no Man can trace its Rise, or know how far it goes. We perceive there is such a Thing, and know when it blows; but we can neither raise it, nor hinder it, nor lay it. Just so is this *blessed Change* wrought, when, where, in whom, how, and in what Measure, the Spirit pleases; but always so powerfully, as to make a *real and thorough*, and sometimes a very *sensible Change*. Sometimes indeed, He works so *silently*, like the Wind when it first begins to rise, that he is hardly perceived to work: But, at other Times, so *powerfully*, like the Wind in a Storm, that he cannot but be *perceived and felt*; and that in the most *sensible Manner*.

THERE is yet one Passage of Scripture, among many others, much to our Purpose, which I have but just mentioned; even that Clause of the Form of God's Covenant, Jer. xxxi. 31—34. which is repeated, Heb. viii. 8—12: *I will put my Laws into their Minds, and write them*

in their Hearts. The Apostle assures us, That the *Actions* of the Gentiles *shew the Work of the Law written in their Hearts*; Rom. ii. 14, 15. It seems the *Law* was so deeply imprinted, on the Natures of all Men, that it could neither be quite erased, nor utterly lost. But, notwithstanding this, in the *New Covenant*, God promises to put his *Laws* into his *People*, and write them in their *Hearts*: As if they had not been there before, or were much *obscured*, or in a great Measure *lost*. They are therefore *re-ingraven*, or more fully, clearly, and distinctly, and that in their *Spiritual Sense* and *Latitude*, *written* in their *Hearts*, in their *Regeneration*; and still more so, in their *Sanctification*, and their *Growth in Grace and Knowledge*. 'Tis plain, he promises not only powerfully to *enlighten*, but *effectually incline* them:—Not only to *teach* them, but *make* them *docile* and *obedient*:—And not only to put his *Laws* into them, as the *Tables* of the *Law* were put into the *Ark*; but to *keep* them in them, and *impress* them so deep, that they may be easily seen, and neither quite *lost* nor *forgotten*, as the *Law* was *written* on the *Tables* of *Stone*. Hence we read of the *Law of the Mind*, Rom. vii. 23. But this, I conceive, must needs import, that it is a fixed rooted Principle, a Sort of an infused and imprinted Habit. Now, if one enquires into the *Manner* how this is done; we may answer, in much the same *Manner* as the *Law of Nature* was *written* upon all Mankind; which will lead us back to the *Work of Creation*, of which all our *Ideas* are most imperfect and indistinct. However, when God puts his *Law* into their *Minds*, and writes them in their *Hearts*; or in his doing it, he *restores* his *Image* in them, *stamps* it afresh upon them, with the Difference abovementioned: So that the *Image* which is *re-stamped* upon them, is not only the *Image* of God as a Creator and Governor, but a Saviour; or, not only the *Image* of God, but of *Christ*. To Him then, their Head and Husband, they are *conformed*, Rom. vi. 4—6. Unto Him they are made like, in Holiness and all other those glorious *Qualifications*, which render them meet for his Service, 2 Cor. iii. 18. *Beholding, as in a Glass, the Glory of the LORD, Christ, they are changed unto the same IMAGE.*

MANY other Things, relating to these great Truths, might have been offered, but we did not think them necessary,

cessary, for those whose Establishment is chiefly intended, by this Discourse. What may be hereafter thought proper, will come very naturally up, in our Answer to Dr. Trap. Proceed we then to

CHAP. V.

Of the Happy Effects of Regeneration.

I. **T**HE first blessed Effect of REGENERATION, is our UNION with Christ, by a Participation of his Spirit. This is the very Fountain of our Happiness. By it we are made the living Members of his Mystical Body, 1 John iv. 13. ingrafted into him as the Branches into the Tree, John xv. 1—7. and made Partakers of the Divine Nature, 2 Pet. i. 4. disposed and enabled to live a Life unto God, Gal. ii. 19, &c. He that is joyned unto the Lord, is One SPIRIT, 1 Cor. vi. 17. being led and managed by the same Spirit, as Christ is. As, in the Natural Body, the same Soul animates, moves, and rules the Head and Members: So in this Mystical Body, the same Spirit, that was given to Christ as Man, is also given to all his Seed, to inform, enlighten, sanctify, quicken, and lead them. Hence they become One with him, Heb. ii. 11. As the Life, and Juice, and Nourishment, that is in the Tree, is communicated to the Branches, which otherwise would quickly wither and die: So the Life, and Vigour, and Fruitfulness of his People, is all from Christ; who is their Life, Col. iii. 4. in whom they have Strength, Is. xlv. 24. and from whom is their Fruit found, Hos. xiv. 8. This Union, which is so strict, close, and vital, that He is frequently said to be in them, Rom. viii. 10, &c. and to live in them, Gal. ii. 20, &c. and dwell in them, Eph. iii. 17, &c. as well as they to be in him, 2 Cor. v. 17, &c. and live in him, Col. iii. 3, &c. &c. This Union, I say, is the Effect of our having received his Spirit, and being changed into his Image, 2 Cor. iii. 18: And by this Means, are we also united to the FATHER, and said to be one with the Father and the Son, John xvii. 21. Yea, and not only is Christ said to dwell in us, but God is said to dwell in us, and we in him, 1 John iv. 16. This, This unspeakable Privilege, is the Root of all our Felicity, and in this

are all our Springs of Life, and Holiness, and Peace, and Joy, both for Time and Eternity.

2. ANOTHER blessed Effect of the happy Change is, our CLOSURE with Christ, our RECEIVING HIM, *John i. 12, 13.* and BELIEVING IN HIM. The New Life, that is created in the Regenerate, doth naturally put forth New Acts: And the very first Act of enlightened, renewed, and willing Souls, is to go out of themselves to and after Christ, in whom alone they know they can be saved, *Acts iv. 12.* To him they look, for Salvation, *Is. xlv. 22.* To him they flee for Refuge, *Heb. vi. 18.* To him they come for Rest, *Mat. xi. 28.* With him they close as made of God unto them Wisdom, Righteousness, Sanctification and Redemption, *1 Cor. i. 30.* The Seeds of all Grace being implanted in them, FAITH the Uniting Grace, takes hold of his Strength, that they may make Peace with him, &c. *Is. xxvii. 5.* And thus, they fulfil their Part of the Covenant, in giving themselves to the Lord, and by their own Act and Deed, consenting to be his, his Servants for ever. This is always done, by all who are born again, tho' possibly the poor contrite, self-condemning Penitents, may not know they do it; yea, thro' many Mistakes, and a Variety of Fears, they may indeed think they have not done it. And thus, as Christ is united to them, by his Spirit, they are joyned to him by Faith. And,

By this Faith embracing Christ in all his Offices, they are JUSTIFIED freely thro' the Redemption that is in him, *Rom. iii. Eph. i. 6, 7, &c.* their Sins are pardoned, blotted out, and covered; *Rom. iv. 7, 8. Pl. xxxii. 1, 2, &c.* the Righteousness of their Head is imputed to his Members, ver. 6. Chap. iii. 22—28, &c. &c. they are declared, pronounced, and accounted righteous, Chap. iv. 5. *Phil. iii. 8—10.* Acts xiii. 39. and graciously and kindly accepted in the Beloved, *Eph. i. 6, &c.*—Their Justification is accompanied with, or immediately followed by their ADOPTION; whereby they have not only the Honour to be called the Sons of God, *1 John iii. 1.* but Power to become his Sons, *John i. 12.* and so have the Spirit of Sons, *Gal. iv. 6.* the glorious Treatment of Sons, *Is. xlv. 13, 4. Hos. ii. 1 and 3. Mat. xv. 26. Hab. i. 14.* Chap. ii. 10—15, &c. and the Inheritance of Sons, *Rom. viii. 17. Gal. iv. 7, &c.*

3. ALL who are BORN AGAIN, are SANCTIFIED also. The *Seeds* of Grace that are sown in them, grow up, Mat. xiii. 24. 2 Pet. iii. 18, &c. The Spirit which is given them, has its *Works* and *Fruits*, as well as the *Flesh*, Rom. vii. 14—15. Gal. v. 22—25, &c. The WATER that is in them, will SPRING up, John iv. 14. He which hath begun this good Work in them, will perform it, ἐπιτελέσει, carry it on till it shall be made perfect, at the second coming of Christ, Phil. i. 6, &c. Those that are born again WILL, as naturally, desire the sincere Milk of the Word, that they may GROW thereby, as new born Babes do their Mother's Breast, 1 Pet. ii. 2, 3. The New Heart, and New Spirit WILL, and cannot but, manifest themselves, in New Frames, Tempers, and Conversations, Ezek. xi. 19, 20. Chap. xxxvi. 26—28, &c. The good Tree WILL bring forth good Fruit, Mat. xii. 33. Luke vi. 43, 44, &c. and Fig-Trees do no more produce Thorns, than Bramble-Bushes do Grapes. And the Reason, why the Fruits of the truly Regenerate are not all of a Piece, is because they are not sanctified, PERFECTLY. There is *Flesh* in them as well as *Spirit*; and the One lusteth against, i. e. opposes, the other, as all contrary Qualities inherent in, or infused into, the same Subject naturally and necessarily do; so that they CANNOT DO the Things that they WOULD; Gal. v. 17. i. e. can neither sin, as before Regeneration, when there was nothing in them, but what our Lord and the Apostle calls *Flesh*; nor so freely and much less fully pursue, and mind the Things of the Spirit, as they shall do in Glory, when there shall be no *Flesh*, i. e. nothing corrupted, defiled, or morally imperfect in them. Hence it is, that the Apostle, with a mighty Emphasis, speaks of his *Flesh*, or INDWELLING SIN, as one Agent, or Principle of Action; and of his inward MAN, the Law of his Mind, as another: As if he had been a Double Person, if I may use the Word, or as if there had been Two Persons in him; If then I do what I would not,—it is no more I that do it, but SIN that dwelleth in me.—I delight in the Law of the Lord, after the inward Man; But I see another LAW, &c. So then, with the Mind, i. e. the renewed Part, I myself serve the Law of God; but with the *Flesh*, i. e. the unrenewed Part, the Law of Sin, Rom. vii. 16—25. From which last Words, it is very remarkable, that he looks upon

upon the renewed Part, as properly *himself*; with the Mind I MYSELF serve the Law of God, expressing thereby not only his own Activity, but his Pleasure, Delight, and Joy in it: Whereas, in the next Clause, he omits the Emphatic Words, *I myself*, to intimate, perhaps, that he was rather *passive* than *active*, in serving the Law of Sin; and that what *he did*, or what *was done* in him, was his Grief, his Shame, his Burden. This then may, perhaps, be considered as another *Effect* of *Regeneration*, That,

HE who is *born again*, has, in him *two Natures*, or *two Principles* of Action, contrary to each other, *viz.* *Corruption* and *Grace*. Hence we hear so often of the *Old* and of the *New Man*, Rom. vi. 6. Eph. iv. 22. and 24, &c. of *Flesh* and *Spirit*; Gal. v. 16, 17. Rom. viii. 5. the *Body of Sin* and of *Death*, and the *inward Man*; Rom. vi. 6. Chap. vii. 22. and 24, &c. There is no such Thing as this *Double Principle* in the *Unregenerate*; they are *all* of a *Piece*, and, if we may believe our Lord, *ALL FLESH*, John vi. 6: *Nicodemus* himself, a *Pharisee*, and, in some Measure, *well-disposed*, must be *BORN AGAIN*; because, *That which is born of the Flesh, is Flesh*: But even He was, at that Time, *no otherwise born*, but of the *Flesh*; therefore, he was then *Flesh*, and *nothing but Flesh*. I know, that the most wicked, do often find *Struggles* in themselves, their *Understandings* disapproving, and their *Consciences* reclaiming and condemning, while their *corrupted Affections* enflame and draw their *Wills*, and hurry them on to commit *Wickedness*: But then, the *Conflict* is in *different Qualities*; whereas, in those who have both those *Principles*, the *Combat* is in the *same Faculties*, because there is still, both *Corruption* and *Grace* in each of them. The *Understanding* is but *illuminated* in Part; and the *Will* but *renewed* in Part: No Wonder then, that there be frequently a *Struggle* between the *infused Light* and the *natural Darkness*, that is in the *One*; and the *Holiness* and *Corruption*, in the other. Again,

4. THOSE that are *born of the Spirit*, are *after the Spirit*; and consequently, *do mind the Things of the Spirit*, and work the *Works of the Spirit*, Rom. viii. 5. If he *dwells* in them, and *leads* them, &c. as we have heard, it cannot be otherwise. They therefore *follow Holiness*, without which no Man can see the Lord, Heb. xii. 14. Christ

Christ gave himself for them,—that he might purify unto himself a peculiar People, zealous of good Works; Tit. ii. 14. They are created in Christ Jesus unto GOOD WORKS, &c. Eph. ii. 10. This is a faithful Saying, which Ministers are to affirm constantly, that they which have believed in God, should be careful to maintain GOOD WORKS, &c. Tit. iii. 8, &c. They are, 'tis true, no longer under the LAW, as a Covenant or a Husband, but under GRACE, Rom. vi. 14. What then? Shall they sin, because they are not under the Law, but under Grace? God forbid, Ver. 15. The Wages of Sin, is still DEATH, Chap. vi. 16 and 23. And the Grace of God, that bringeth Salvation, i. e. the GOSPEL, teacheth us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World, Tit. ii. 11, 12. For this very Reason are they begotten again to a lively Hope in Christ, that they may PURIFY THEMSELVES, even as he is pure. They are still Creatures; and consequently, as much under the Law of their Creation, as ever. They have Redemption through the Blood of Christ, &c. and therefore, are under the greatest possible superadded Obligations to Obedience.—The Love of Christ CONSTRAINETH them to judge,—that they which LIVE, should not henceforth LIVE unto themselves, but UNTO HIM, which died for them, and rose again, 2 Cor. v. 14, 15.—They are the Lord's; and therefore, whether they live, they should LIVE UNTO THE LORD, &c. Rom. xiv. 8.—Christ is not the Minister of Sin, Gal. ii. 17.—He came not to destroy the Law, Mat. v. 17. i. e. to weaken, and much less destroy the Obligation of it: Nor doth He, nor do we, through Faith MAKE VOID the Law, i. e. destroy either the Authority, or the Use of it: But, He came to FULFIL it, and we, through Faith, ESTABLISH it, Rom. iii. 31. His People are not without Law to God, BUT UNDER THE LAW TO CHRIST, 1 Cor. ix. 21.

He therefore does not, in the least, dispense with any Part of the Moral Law; nor gives Believers in him, any Indulgence or Permission to be indifferent about, and much less break, any of the least of these Commandments, Mat. v. 19. The LAW, to this Day, binds even them, to perfect, personal, and perpetual Obedience, as their natural, necessary, and indispensable Duty, as much as it did

did *Adam* himself, in his first Estate; tho' not as the *CONDITION* of the *New Covenant*, or of their *everlasting Salvation*. Christ did perfectly fulfil the *LAW* as a *Covenant of Works*, in their Name and Stead; and thereby purchased *Eternal Redemption* for them: But they are still obliged to obey it, as a *holy and perfect Rule of Life*. *Be ye therefore PERFECT*, saith he, *EVEN AS your Father which is in Heaven is perfect*, Mat. v. 48.—Himself fulfilled all *Righteousness*; Mat. iii. 15. But they are obliged to follow his *EXAMPLE*. *Yea, they are to be FOLLOWERS OF GOD*, as dear Children, Eph. v. 1. When they fail, even in the least, *THEY SIN*, as much, yea more than others, who fail in the same Degree; tho' there is now no *Condemnation*, to them that are in Christ Jesus.—God sees when they sin, and sees Sin in them, as well as in others, even tho' they are made the *Righteousness of God in Christ*, 2 Cor. v. 21. He is displeased with their Sins, as well as with those of others; 1 Sam. xi. 27. Yea he peculiarly abhors the provoking of his Sons and of his Daughters, Deut. xxxii. 19.—There are *Threatnings* not a few, which are not only consistent with the *New Covenant*; 2 Sam. xii. 14. Ps. vi. 1—4.—Is. xxxviii. 1—4. Mat. 18. 7, &c. &c. but seem plainly included in it; Ps. lxxxix. 30—34. Rev. ii. 5. Chap. iii. 19, &c. &c.—God may put away their Sins, as he did *David's*, 2 Sam. xii. 13. and yet shew his *Resentments* against them, Ver. 14. He may forgive them, even when he takes *Vengeance* of their *Inventions*, Ps. xcix. 8.—Learn hence, to admire the *Wisdom* and *Goodness* of God, and the glorious *Constitution* and *Grace* of the *New Covenant*! See the *Necessity* of living by *Faith*, Gal. ii. 20. for the covering our daily *Offences*, Mat. vi. 12, &c.—of coming frequently to the *Fountain*, which is opened for Sin and *Uncleanness*; Zech. xiii. 1.—of the continued Exercise of *Watchfulness* against Sin and all *Temptations* to it, Mat. xxvi. 41, &c. of *Confession*, *Self-Abasement*, *Grief*, and *Repentance* for it, &c. Ps. xxxii. 4, 5. Prov. xxviii. 13. Jer. iii. 12—14. 1 John i. 9, &c. In fine, Christ is become the *Author* of *eternal Salvation* to all them that OBEY him, Heb. v. 9.—They are to pray they may be made perfect in *EVERY GOOD WORK*, &c. Heb. xiii. 21.

FROM all which, I think it is plain, That *GOOD WORKS* are absolutely necessary to be done by all who expect

fect Salvation in the Gospel-Way, and are *capable* of them. Absolutely necessary, I say, not as MERITORIOUS, either by *Condignity* or *Congruity*, as the *Papists* are wont to speak; as if they were saved FOR them; as if they had *any Place*, or were of *any Consideration*, in our *Justification*; or gave us *any Title* or *Claim*, in Law or Equity, to everlasting Glory: But, as the *natural* and *necessary* Fruits of our *Regeneration*; as the WAY which, in and through Christ, *leads* them on to, and in which *all*, who have any well grounded Hopes of Eternal Life, *must walk*; See Prov. v. 6. Chap. x. 17. Chap. xii. 28. Chap. xxi. 21, &c. and which are wrought *in*, and by *all* those, who shall *obtain* it. They are as absolutely necessary, as FAITH itself: For, *Faith without WORKS* is DEAD, and never *did*, nor *can* bring any Man to Life. *James* ii. 17—26.—*Without HOLINESS* no MAN shall see the Lord, Heb. xii. 14, &c. even *such Holiness*, as they are to *follow* as well as *Peace*.—He only that *DOETH THE WILL* of his Father in Heaven, shall enter into it. *Mat.* vii. 21, &c.—They only, that have *DONE GOOD*, shall come forth to the *Resurrection of Life*. *John* v. 29, &c.—Christ will give to every Man according as his *WORK* shall be. *Rev.* xxii. 12. *Jer.* xvii. 10. *Rom.* ii. 6, &c.

THE Arguments offered against this, are either wholly wide of it, or come not up closely to it: Nor do the Instances they produce, serve the Cause any better. *Infants*, dying such, are as little capable of FAITH, as of GOOD WORKS: But surely, *Faith* is *absolutely necessary*, in all the adult *Hearers* of the Gospel. *Heb.* xi. 6. Those who were called, at the *eleventh Hour*, went into the *Vineyard*, and wrought all that Hour. *Mat.* xx. 7—9. The FAITH of the *Thief upon the Cross*, was made PERFECT by WORKS; *James* ii. 33. I humbly conceive, if ever any Man's was: At least, as it *could* be, in his then Circumstances. *Luke* xxiii. 40, 43. We are not indeed, to *limit the Holy One* of Israel; nor to say he *cannot renew* and *justify* whomsoever he *will*, even in their last Agonies. When we see People, who never *minced Religion*, become, on a sick and Death-Bed, to be serious, awakened, convinced of Sin; and that, to all Appearance, they are *thirsting after Christ*, or, perhaps, *expressing* their Faith and Hope in him, &c. we ought to be thankful, and their Relations have Reason to bless God: But we should not so *positive-*

ly conclude them *happy* after their Death, as to bring them in as Exceptions to *this Rule*, That GOOD WORKS are absolutely *necessary*, in all who have any *reasonable Hopes* of Salvation, and are *capable* of them. And the rather, because few if any Instances can be given, of any such Persons dying with greater *Concern* for their Souls, deeper *Convictions* for Sin, &c. and, as far as we can see, vehemently *accusing* themselves, and *earnestly desiring* an *Interest in Christ*, &c. than we have seen in others, who, after *Recovery*, have *grown worse* than ever. If God, in the last Moments, doth indeed give *saving Grace*, it will doubtless exert itself, in Self-Condemnations, Self-loathings, &c. in Wishes, Desires, Praises, &c. (which I think are all good Works,) in a Consistency with the Person's Circumstances: And therefore, I conceive they are no Exceptions to this great Rule. Or, if they are, God goes out of his common Way to save such; and we had best leave them in his Hands. But, to deny *this General Rule*, has an ill Sound.—'Twas always, and in all Places, *offensive*; and was thought a great *Reproach*, upon some of the *first Reformers*.—If the great *Luther*, from the Impetuosity of his natural Temper, or the Vehemence of his Zeal against the *Papish Doctrine* of *Justification by Works*, talked *uncautiously* upon this Head; and if some few of his Disciples, and others followed him; the *other Reformers*, and indeed the Generality of the *Protestant Churches*, every where, learned to talk more moderately, wisely, and *scripturally* upon it. I should therefore, be sorry to hear, that any Ministers, Men of Learning, otherwise sound in the Faith, and serious also, should talk so *offensively*; when the Opinion they plead for, doth not seem to be calculate for *doing Good*; and which, without a thousand Guards upon it, can hardly, if ever, be so expressed, as to be either *true*, or *safe*.—Further-
more,

5. THE ACCEPTANCE of our *Worship* and *Service*, is another *happy Fruit* of our *Regeneration* and *Justification*. The Lord HAD RESPECT unto Abel, and unto his *Offering*, Gen. v. 4. First to his *Person*, and then his *Sacrifice*. Thus *Phinehas's Zeal*, in *executing Judgment*, was counted unto him for *Righteousness*, i. e. accepted by God as highly pleasing in his Sight. Ps. cvi. 30, 31. Hence we hear of his *accepting Job*; Chap. xlii. 8.

and

and his accepting a burnt Offering; Ps. xx. iii. of the Meditation of our Hearts being acceptable; Ps. xix. 14. and the Apostle speaks of, a living Sacrifice, holy, and ACCEPTABLE to God; Rom. xii. 1. of the Offering up of the Gentiles being acceptable; Chap. xv. 16: and tells us, that shewing Piety at Home, and requesting Parents, is good and acceptable before God; 1 Tim. v. 4. that we labour, that whether present or absent, we may be accepted of God; 2 Cor. v. 9. and, if there be first a willing Mind, 'tis accepted, &c. 2 Cor. viii. 12, &c. &c. The Reasons of this Acceptance, are all found in the truly regenerate.

THEIR Persons are accepted, Eph. i. 6: And their Services have all those Things in them, which renders them acceptable also. They are the FRUITS OF THE SPIRIT, Gal. v. 22—24. For the Fruit of the Spirit is in all Goodness, and Righteousness, and Truth. Eph. v. 9. Whatever good Works they perform, they do them under his Influence, and by his Assistance: And hence are they accepted. When they pray with Acceptance, He helps their Infirmities, &c. Rom. viii. 26, 27.—If they mortify the Deeds of the Body; 'tis through the Spirit. Ver. 13. If they put away Uneleanness, and all the Works of the Flesh; 'tis through him. Eph. v. 3—9. If they receive any necessary Supplies of Grace, 'tis from him. Gal. iii. 5. In a Word, as they are born of Him, John iii. 5. so are they led by him, and live, and walk in him, &c. &c. But, as God knoweth the MIND OF THE SPIRIT in them, when, in Prayer, they themselves cannot express it. Rom. viii. 27. So doth he know the WORKS of the Spirit in them, even when they themselves may not perceive they are his Works, or not advert to it: And hence their Acceptance. Their GOOD WORKS do also proceed, from the New Nature which is in them; for otherwise, they could not be accepted at all: Because they that are in the Flesh, as all Persons in, their Natural State, are, how polished, civil, or sober soever they be, CANNOT, till renewed, PLEASE GOD. Rom. viii. 8.—They also proceed from a Principle of true and lively Faith; and therefore are they accepted. As whatsoever is not of Faith, is Sin: Rom. xiv. 23. So whatsoever proceedeth from such a Faith, is pleasing to God, Such a Faith PURIFIETH THE HEART; Acts xv. 9. and WORKS BY LOVE. Gal. v. 6. This is the leading, acting Grace, and what GOOD WORKS soever

Believers do; they do them *in Faith*. If any of them OFFER a *more excellent*, or acceptable *Sacrifice*, than his Brother; it is *by Faith*. Heb. xi. 4. If they overcome the *World*; THIS is their *Victory* over it, *even their Faith*. I John v. 4. If they *quench all the fiery Darts of the Wicked*; 'tis *by Faith*. Eph. vi. 6. If they hold out, and draw not back; 'tis *by Faith*. Heb. vi. 10. ch. x. 38, 39. Their GOOD WORKS are also directed, to a *right End*; and therefore are *acceptable*. They do them not to be *seen of Men*, &c. Mat. vi. 2 and 5, &c. &c. but to the *Glory of God*. I Cor. x. 31, &c. They let their *Light* so shine before Men, that they may see their GOOD WORKS, and glorify their Father which is in Heaven. Mat. v. 16, &c. Whether they speak,—or minister,—it is that God in all Things may be GLORIFIED, through Jesus Christ. I Pet. iv. 11, &c. I should have observed before,

THAT the MATTER, of all their acceptable Service, is also GOOD; i. e. that they are according to the Word of God, or commanded by his Law: For otherwise, they are not good; and cannot be accepted. Who hath required this at your Hands? If. i. 12. Jer. vii. 22, &c. And I now also add, 2. That in them all, we exercise not only Faith but LOVE. Love is the fulfilling of the Law; and therefore no Service nor Obedience can be accepted, which proceeds not from this Principle. 3. That I call the acceptable Obedience of the Saints, GOOD WORKS; not because that any, even the best of them, are perfectly good; or come up to the Spirituality, Purity, or Perfection, which the holy Law of God requires; or “can endure the Severity of God’s Judgment,” as our Church has it; Art. xii. and much less, because they are MERITORIOUS: But, because the Scriptures call them so, Mat. v. 16, &c. &c. because God is pleased to account and accept them, as Good and right in his Sight, John v. 29. Rom. ii. 10. Chap. xii. 2. Heb. xii. 28. I Pet. ii. 5, &c. &c. they are good, according to the Constitution of the New Covenant, Eph. ii. 10. I Tim. v. 25. and are stiled good, because of the Reward of Grace, which God has promised to, and will confer upon, all that do them; especially those who are rich in them. Rom. ii. 6, 7. I Tim. vi. 18, 19. Rev. ii. 10. Chap. iii. 20, 21. Chap. vii. 14—17. 4. That no Works of an unregenerate Man, how glorious soever, are or can be, in this Sense GOOD, or acceptable

to God, any more than the *Fruit of a corrupt Tree* can be good, or the Streams of a *poisoned Fountain*, be whole-some. If any of them are good, as to the *Matter* of them, they come short of, yea greatly deviate from the *Rule*, as to the *Principle, Manner, and End* of them. Thus, to give *Alms*, or to *pray*, &c. is good: But, to do either of these, to be *seen of Men*, renders them *unacceptable* to God. *Mat. vi. 11, 9.* They do them, for that *End*, to be *seen of Men*; and they frequently have their *Reward*, even Human Applause: But no other *Reward*, is promised to them. Thus our Church, "*Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith,—are not done as God hath commanded, &c.*" *Art. 13.*

WE might add, That as in our *Regeneration*, the *Seeds of all the Graces*, are implanted in us, so our *Growth* in them, and *Improvements* of them, are all the *Fruits and Effects* of our *New Birth*. All the *Actions* of a living Creature, flow from the *Life* that is in it. If God *circumcises our Hearts to LOVE the Lord*; *Deut. xxx. 6.* our *actual loving him*, is the *Effect* of that blessed Work. If he gives us a *Heart to FEAR him*; our *actual fearing him*, is the *Fruit* of that Gift. And so we might say of all the rest. Even *Perseverance* in Grace and Holiness, is one of the *natural Consequences* of our *Renovation*: Because *Grace*, like all other good *Seed*, is of a *growing Nature*, and tends to bring forth *Fruit* unto *Perfection*. Yea, Our *Glorification* itself, is one of the blessed *Effects* of our *Regeneration*. *Grace* is *Glory* begun, and *Glory* is nothing but *Grace* perfected. The *Life* of *Grace* and the *Life* of *Glory* differ not in *Kind*, but in *Degree*. The *Life* that is created and given in our *New Birth*, is perfected in *Heaven*. Hence our Lord tells us, *He that believeth on him, HATH Everlasting Life*; *John v. 24. ch. vi. 47.* Not only *shall have*, but *HATH* it already; not only as having a *Claim and Title* to it, by *Virtue* of his *Justification and Adoption*, but the *Root and Principle* of it, and a *begun Meetness* for it, in his *Regeneration*. These, and many the like, might have been largely insisted on; but they are, and must be, so plain to all who have well considered what has been produced, that it appears altogether needless; and this Discourse swells much beyond my first Intentions. Proceed we then to

C H A P. VI.

Particular ANIMADVERSIONS upon Dr. STEERING's Sermon.

HAVING thus, after our *Preliminaries*, demonstrated the NECESSITY, opened the NATURE, considered the MANNER, and shewn the happy EFFECTS, of REGENERATION: Before we go on, to deal with the Dr. we must, I think, shew that Mr. *Whitefield's* Opinions as to this great Doctrine, are the same with ours, both as to the *Nature, Necessity, Reasons and Effects* of it. This will be easily done, without going any farther, from some Quotations out of his Sermon entitled, *The Necessity of our New Birth in Christ Jesus*. “The Doctrine of our
 “Regeneration,—tho’ one of the most fundamental
 “Doctrines of our holy Religion; tho’ so plainly and
 “often pressed in sacred Writ, that he that runs may
 “read; nay, tho’ it is the very Hinge on which the Sal-
 “vation of each of us turns, &c.” p. 1. “But then
 “tell them, They must be regenerate, they must be born
 “again, they must be renewed in the very Spirit, i. e.
 “in the inmost Faculties of their Minds, ere they can tru-
 “ly call Christ, Lord, Lord, or have any Share in
 “the Merits of his precious Blood, &c.” *Ibid.* “To be
 “in Christ, is to be in him,—by an inward Change and
 “Purity of Heart, and Cohabitation of his Holy Spirit.
 “To be in him, so as to be mystically united to him by a
 “true and lively Faith, and thereby to receive Spiritual
 “Virtue from him, as the Members of the natural Body
 “do from the Head, or the Branches from the Vine,” &c.
 Thus also,

“SUPPOSING we—could enter a second Time into our
 “Mother’s Womb, and be born, alas! what would it con-
 “tribute toward a rendering us spiritually New Creatures?
 “Since that which was born of the Flesh would be Flesh
 “still, i. e. we should be the same carnal Persons as ever,
 “being derived from carnal Parents, and consequently
 “receiving the Seeds, all Manner of Sin and Corruption
 “from them.—We must be so altered, as to the Quali-
 “ties

“ *ties and Tempers of our Minds, &c.*—So our Souls, tho’ still the same as to Essence, yet are so *purged, purified and cleansed* from their natural Dross, Filth and Leprosy, by the blessed Influences of the Holy Spirit, that they may properly be said to be *made anew*.

“ How this *glorious Change* is wrought in the Soul, cannot easily be explained: For *no one knows the Ways of the Spirit, save the Spirit of God Himself*. Not that this ought to be any Argument against this Doctrine, for as our Lord observed to Nicodemus,—*The Wind bloweth,—and thou hearest the Sound thereof; but knowest not whence it cometh, and whether it goeth;* and if we are told of natural Things, and we understand them not, how much less ought we to wonder, if we cannot immediately account for the invisible Workings of the Holy Spirit, &c.” And, among his Arguments to prove why we must be *New Creatures*,

HAVING touched upon some Old Testament Texts, He produces several from the New; referring to our Lord’s most solemn Declaration and Affelevation, *John* iii. 3. 5 and 11. and the Phrases, *the Old Man, the New Man, the washing of Regeneration, and the Renewing of the Holy Ghost, and renewed in Spirit, &c.* he then adds, “ Now what can be understood by all these different Terms of *being born again, &c.*—but that Christianity requires a *thorough, real, inward Change of Heart?* Do we think, that these—are mere Metaphors, Words of a bare Sound, without any real solid Signification? Indeed it is to be feared, some Men would have them interpreted so;—It will be well, if they do not interpret themselves out of their Salvation.—There are some, who *having Eyes, see not, &c.*” Again, “ God is a Spirit, of infinite Sanctity, of purer Eyes than to behold Iniquity;—the very Heavens are not clean in his Sight, and the Angels themselves he chargeth with Folly. But, Man is described in Scripture (and every regenerate Person will find it true by his own Experience) as a Creature altogether conceived and born in Sin; as having no good Thing dwelling in him; as being carnal, sold under Sin; nay, as having a Mind which is ENMITY against God; &c. And since then there is such an infinite Disparity between them, can any one conceive, how such a filthy, corrupted, polluted

"luted Wretch can dwell with an infinitely pure and
 "holy God, before he is *changed*, and *rendered*; in
 "some Measure, *like him*?—Can He, in whose Sight
 "the *Heavens* are not *clean*, delight to dwell with Un-
 "cleanness itself? No; we might as well suppose Light
 "to have Communion with *Darkness*; or *Christ* to
 "have Concord with *Belial*, &c." We need offer no
 more; though there are a great many, to the same Pur-
 pose, in *that Sermon*, and in some other of his Discourses
 which I have read: All which clearly shew, that *his Doc-*
trine of the New Birth, is *founded upon the Scriptures of*
Truth; and agreeable to the *Faith* of the Churches of
Christ, in this Matter; and the *very same* with what we
 proposed, and, I will venture to say, have rendered *unque-*
stionable, to all who will believe the Testimony of the
Spirit of God, speaking in *his Word*: Nor do I hear,
 that any of his Brethren, the *Methodists*, as our Clergy af-
 fect to call them; do differ from him, in *this great Fun-*
damental. I have not transcribed these Passages, as if I
 thought every Expression in them, were exactly accurate;
 No such Thing is to be expected from so young a *Writer*:
 Or, as if every Thought, in that Sermon, could bear the
 severe Eye of a rigid *Critic*; How few Discourses can?
 But, because I think the whole Sermon is grave and seri-
 ous; that his Meaning is plain enough, to every candid *Read-*
er;—and that the *Doctrine* itself is *sound*, and *scriptural*,
useful and *absolutely necessary*. But,

NOTWITHSTANDING the *Word of God* is, as we have
 seen, so clear, and full, and home, to this *Point*, many
 of our Clergy do set themselves, with all their Might, to
 oppose, and have raised the Cry against it; and among the
 rest, Dr. *Stebbing*, whose Discourse I am now to examine.
 But, before I begin with it, I must observe, That had he any
 where opened up his Text, which visibly needs to be *explain-*
ed; Had he expressly told us, what *Doctrines* or *Proposi-*
tions of the *Methodists* he was *displeased* with, and quoted
 their Writings, that we might know they were not misre-
 presented; Had he given any *Proof*, *Reason* or *Argument*,
 for his *own Tenets*, which is not palpably wanting; Or, if
 he had but followed any *distinct Method* or *Order*; my
 Task had been much easier, and I had known what I
 have to do: But, not one of these has he done. His Text
 seems plainly *against him*! But, this is not the first Time,
 I have

I have seen a *Text* and the *Discourse* upon it diametrically opposite. What he gives, as the *Opinions* of his Adversaries, appears to me, not to be theirs; but mere Mistake, or Misrepresentation: At least, he no where refers us, to the Places where we may find them; excepting only in three marginal Notes, which come not up to his Purpose, and which he had as well have let alone. *Scripture Proofs* of his own Notions, or to overturn theirs, I perceive not any: And as for *Reason*, or *Argument*, if we will take *Innuendos*, or *straining Words* beyond their ordinary Sense, or a hearty and importunate *begging the Question* throughout, for such; we have enough of them: But, if there be any Thing farther, I confess, I cannot find it out. And though a *distinct Method*, helps to make every Thing *clear* and *easy* to the Reader; yet meet with it where you will, you shall not meet with it here. However, we must take the Sermon as it is: But you are not to expect I am to play the *Critic*; for, if I were, I should never have done; there being not so much as one unexceptionable Paragraph in the whole; and, indeed but very few Sentences. Nor will any Thing he has said detain us long; because, having so *strongly established* this great *Doctrine*, the contrary to it will be quickly *demolished*.

THE Scope of the Author seems to be, to give us his own Account, “of the great and mighty *Change*, called, “in Scripture, *Regeneration*,” and to overturn that given by Mr. *Whitefield*; for which Purpose, he chose for his Text, those Words, *Gal. vi. 15. For in Christ Jesus neither Circumcision availeth any Thing, nor Uncircumcision, but a New Creature*. And, that he might, *presently*, come to the Point, he takes no Notice of the *Connection* or *Dependence* of the Words, of the *Meaning* of them, or the *Apostle's Design* in them: But, after one Sentence which we pass, thus enters upon his Work! “The World had “long lain under great Darknes and Corruption; the “Heathens more especially,—*Eph. iv. 18, 19*. So that “their coming to Christ, and submitting to be governed “by the pure Law of his Gospel, must infer a great and “mighty Change, as is intimated in the next Chapter, ver. “8. and *1 Cor. vi. 9—11*.—This Change, from Light “to Darknes; from Uncleaness to Holiness; running “thro’ the whole moral Man, and shewing itself in every Instance of Behaviour; is in Scripture set forth by

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“ a Variety

“ a Variety of Expressions. Our Saviour calls it a *NEW BIRTH*, *John* iii. 3. *St. Paul*, a *New Spirit*, a *New Man*, or as here, a *New Creature*.”

HERE are a great many Mistakes, besides, a plain *begging the Question*. “ The World had indeed long lain “ in *Darkness and Corruption* ; ” but whatever we say to *Darkness*, the Heathens do not seem to have been more *corrupt*, than the Generality of the *Jews*. The Prophets often reproach them, as being like the Men of *Sodom and Gomorrah* ; *Is.* i. 10. *Jer.* xxiii. 14, &c. &c. yea, as being much more wicked than they, *Ezek.* xvi. 47, 48—52. Chap. xxiii. throughout, &c. And our Lord declares them, in his Day, to be more *obstinate and hardened*, than the very worst of them, *Mat.* xi. 20—24, &c. So that they needed to be BORN AGAIN, as much as the very vilest of the Heathens. As for the *Light* they had, even *that* was, in a great Measure, become to be *Darkened*. The *Atheism* of the *Sadducees*, the *Hypocrisy* and *Formality* of the *Pharisees*, with the *false and ridiculous Glosses* they put upon the *Moral Law*, &c. the surprising Ignorance of *Nicodemus*, and the like, put this out of all doubt. The Heathens themselves, do not seem to have known much less of *Regeneration* than he, tho’ a Master in *Israel* ! ’Tis true, “ That their coming to “ *Christ*, and submitting to be governed by his pure Law, “ must infer a great and mighty Change.” But, how could they come to him, or submit to be governed by him, before they were renewed, and had the *Heart of Stone* taken AWAY ; before they were made willing, and drawn to him ? *John* vi. 44, &c. Why ; no more than a *corrupt Tree* can bring forth good Fruit. Can the *blind* see, till their *Eyes are opened* ? Can *EMNITY* against God, submit to be ruled by Him ? He should therefore have said, These Things presuppose a great and mighty Change ; which is what we are pleading. Here then is a direct *begging the Question* !

“ This Change running thro’ the whole moral Man,” the Scripture Phrase is, *spiritual Man* : And one, who is *Flesh* and only *Flesh*, must have a *New Spirit*, before he can possibly live a *spiritual Life*. “ And shewing itself “ in every Instance of Behaviour,” this was never true of the holiest mere Man that ever was born. “ This “ Change from *Light* to *Darkness*, from *Uncleanness* to “ *Holiness*,

“*Holiness*, is called a *NEW BIRTH*, &c.” If the Meaning be, That a wicked *Heathen’s*, or even a *Jew’s* receiving the Gospel, *i. e.* assenting to it as true; and changing his outward Behaviour, so as to become civil, and externally sober, which every Man, even the most wicked, thro’ that common Grace, which is, I conceive, at some Time or other, granted to all Gospel Hearers, may do, is called the *New Birth*: Nothing can be more false. The foolish Virgins did all this, and, as it should seem, a great deal more; *Mat. xxv. 1—12*: But they were never born again. Let one be ever so moral; if he is not born of the Spirit, he is not Spirit. *John iii. 6*. Nor is this Change ever called a *New Man*, a *New Spirit*, a *New Creature*. “The very Variety of these Expressions shews them to be figurative.” And what then? Are not most, if not all our Expressions, concerning our Souls and the Operations of them, figurative. Do not figurative Expressions convey Knowledge, with as much Evidence, Eloquence and Power, as the most proper; and if the Figures are understood, as easily and certainly? But what a Variety, I pray, is there in these four Expressions, a *New Birth*, a *New Spirit*, a *New Man*, a *New Creature*, to shew them to be figurative? They are so much the same, or so nearly allied, that they are plainly of the same Importance: And either all or none of them are figurative. Indeed this Variety strongly proves, that what they signify is true. But because this is the Shift, to which *Pelagians*, in all Ages, have betaken themselves; when sorely pressed with such a great Number and Variety of Scripture Texts, as do utterly crush their Opinions, and visibly demolish them for ever; to cry they are figurative, and must not be strained, &c. I must ask them, Are not many figurative Expressions, as familiar, and as certainly known, as proper ones?—How could he himself express these Things, in Terms better suited to lead us, to what we think is signified? Take these four together, and if Men had not some preconceived Opinion to cherish; were not unwilling to admit the Truths denoted by them; or resolved to remain ignorant of them, they could hardly be mistaken.—Can there be any such Thing as a *New Creature*, without a *New Creation*; or a *New Birth*, without a *Derivation* of something we had not before; something, I say, even a *New Spirit*,

or *New Nature*, to make us *resemble* our *New Parent*; or can a *New Spirit* or *Nature*, be *given* to any one, who becomes not thereby a *New Man*?—Can the *Heart of Stone* be *taken away*, and those *evil Qualities* of the *Heart*, which make it like a *Stone*, such as the *Hardness*, *Barrenness*, *Earthliness*, *Untractableness*, and *Deadness*, &c. of it, not be *removed*: Or can the *Heart of Flesh* be *given*, and the contrary *Qualities*, not *given* also?—Can any Thing less be meant?—Can these Things be expressed more beautifully and emphatically, so as to instruct and move us at once? Can any Words be more lively, or more likely to strike us?—Figures indeed, are not to be strained: Nor do we, in the present Case. *Sinners*, in a *natural State*, are said to be *ASLEEP*, *i. e.* as unconcerned, thoughtless, unapt, and indisposed, &c. to mind their *great Work*, as Men, in a *natural Sleep*, to mind the *Business* of their *Callings*. Can any Thing be more clear or easy?—They are said to be *DEAD*, not in every Sense of that Word, or, not in every Respect, but in *Sins and Trespases*, and to all spiritual Purposes; being as void of *Spiritual Life*, as a Lump of Clay; and as *unable* to raise themselves, or do any Thing *spiritually* good, as a dead Carcase to do any of the *Offices* of *Life*. Is that which is *Flesh*, *Spirit*; or can *Flesh* bring forth the *Fruits* of the *Spirit*? So that their being figurative, doth not at all weaken our Cause: Yea, the Variety of them, since they all directly point to the same Thing, do very much confirm it.

THE only Question then is, Are they *TRUE*? If they are, then the Faith of the Churches of Christ stands *sure*, and these Mens Notions fall before them. If they think they are not *true*; the best Way would be to speak out, and plainly say so. To tell us they are *figurative* is what we allow: But, if they mean any Thing, they must mean this. But, if they shall still, in spite of all the *approved Rules* of Interpretation, affirm they do not; then the least we can say, is, That not only the Prophets, but our Lord and his Apostles, took a strange Way to *instruct* and *reform* the World, when they talked to them, in unmeaning *Tropes*, and empty Sounds; or in Words not only *hard* to be *understood*, but, if they have any Meaning, calculate to lead, even the most *honest* and *sincere*, into *MADNESS* and *ENTHUSIASM*.—The Heathen Philosophers took another Method.—How easily might our Lord have said, “ Ex-

cept

“cept a Man *profess Faith* in me, be baptized in my
 “Name, forsake his *sensual Lusts*, and reform his *Life*,
 “he cannot see the *Kingdom of God*.” All this, and a
 great deal more, would have been easily and certainly under-
 stood. No Man could have hardly mistaken it.—The
 Expedience, Reasonableness, and Necessity of it, would
 have been evident.—Upon the Supposition, that Christ
 could prove himself to be the *Messiah*, even *Nicodemus*
 would have readily acknowledged all these.—Far from
 asking, *How can a Man be born when he is old* ? He must
 have yielded to the Self-Evidence of it : Nor could *Pre-
 judice* itself have objected to it.—Yea, when *Nicodemus*
 discovered his Surprise, at what he thought such *strange
 Doctrine*, should not our Lord have explained himself, if
 he had a mind to gain him for a Disciple?—By the An-
 swer which he gave, he intimated indeed, that *Nicodemus*
 had quite mistaken him. It was not a *second natural Birth* :
 (which supposing it possible, and that he should actually en-
 ter a *second Time* into his *Mother's Womb*, and be born,
 could answer no valuable End ; but rather make *bad,
 worse*) but a *spiritual Birth*, he was speaking of.—Now
 then was the Time, to have told him his *Meaning*, and
 that in the plainest Manner ; if he would avoid Offence,
 encourage others to *come for Instruction*, and satisfy one,
 who seems to have been so inquisitive about Salvation, and
 so *well disposed* as he.—Might he not, only by speaking a
 few Words, have removed all Grounds of Misapprehen-
 sion, and made the *well-meaning* Man easy ?—I refer it,
 to every serious Person, whether, he thinks, he would not.
 —But, did he ? No. So far from it, that if these Mens
 Notions are right, he took the ready Way, to confound
 him quite.—To discourse gravely of *being BORN of the
 Spirit* ; to give a Reason for the Necessity of it, which is
 an Eternal and Self-evident Truth, *That which is born of
 the Flesh, is Flesh*, and nothing but *Flesh* : But that which
 is *born of the Flesh*, CANNOT see the *Kingdom of God* ;
 therefore, Every Man that would enter into the *Kingdom
 of God*, must be *born again, born of the Spirit* : And to
 reconcile him to all this, to tell him, *That the spiritual
 Change* would be as certainly known, by its Effects, as we
 know the *Wind blows*, when we hear the *Sound of it* ;
 though the MANNER HOW it is wrought be as incom-
 prehensible to us, as it is to know, *whence the Wind cometh*,
 and

and whether it goeth: To discourse, I say, of all this, with so much Solemnity, and with such an Affelevation, *Verily, Verily, I say unto thee*, if he meant no more, than a receiving him for the *Messiah*, and reforming our *Lives* by his *pure Law*, was not the Way to make him wiser, or to win a Profelyte, but to puzzle and distract him. I appeal to all thinking Men, in the Case.—And accordingly, *Nicodemus*, who seems to have been as ignorant of, and as unwilling to believe, the *real Doctrine* of *Regeneration*, as these Men are, was quite puzzled with it; *How can these Things be?* Either then, The *Sense* we give of these Words, and the like, is *TRUE*: Or our Lord and his Apostles, instead of *instructing* the World, with that Plainness and Simplicity which was necessary, took the ready Way to *expose* themselves, by so many hard Figures and unintelligible Sounds, &c. and to *distract* their Hearers, leaving them utterly *uncertain* of their *Meaning*, or leading them unavoidably into, *ENTHUSIASM*. But to return,

“ The Circumstances of the Places where these Expressions are used sufficiently open to us their true Meaning, p. 4.” They do so. Nor can any, who will take them altogether, and consider them thoroughly, mistake the *true Meaning*; if they have no other Design, but to know and receive it, “ The *New Spirit*, and the *New Man*, are opposed to the *Old Man*, the former *EVIL CONVERSATION*: And they who are thus renewed are said to be created in *RIGHTEOUSNESS* and *TRUE HOLINESS*; putting away *Lying, Anger, &c.* Eph. iv. 22—29.” *Ibid.* These Words are hardly Sense: Nor could I guess the Meaning, were it not for the Capitals. But, from them, it would seem he insinuates, that no more is intended by the *New Spirit*, &c. than a putting off the former *EVIL CONVERSATION*: And that to be created in *RIGHTEOUSNESS*, is to put away those *Works* of the *Flesh*, mentioned. We grant, the *New Man* is opposed to the *Old Man*: But then, as the *Old Man* is distinguished from his *Deeds*; Col. iii. 9. So is the *New Man*, or *New Spirit*, from his. It is so in this very Text, where the *Old Man*, the Corruption of Nature, is described as *corrupt according to the deceitful Lusts*, and distinguished from the former *Evil Conversation* which proceeded from them, Ver. 22. The *Old Man*,
the

the *Flesh*, is then the Principle, which must be first put away; i. e. in some Measure, *subdued*, or we can never, to any saving Purpose, *mortify the Lusts of it*: And the *New Man*, i. e. the *new vital Principle* be given, before we can, in any good Measure, or effectual Manner, learn to do well. "To be created in *Righteousness*, (i. e. to be so disposed in Heart and Mind as to follow after Righteousness) is to be a New Creature, as St. Paul has plainly shewn us, in other Places, &c. See and comp. *Gal. vi. Ver. 15.* with *Chap. v. 6.* and *1 Cor. vii. 19.*" We grant, that he who is created in *Righteousness* and true *Holiness*, is a NEW CREATURE: But if so, he has in him a *New Spiritual Life*, an abiding fixed Principle of *Holiness* implanted in his Soul, in his Regeneration; which these Men seem to deny: For to be a *New Man*, without a *New spiritual Life*, &c. is impossible. He, and only he, who is *born of the Spirit*, so as to derive a *New Nature* from him, is *Spirit*.—To create is God's Work, not ours.—To be created, supposes us to be intirely *passive*, and upon no Account *active*, while God is creating us.—In fine, if we are not so disposed, in Heart or Mind, as to follow after *Righteousness*, till we are made *New Creatures*, I leave it to all the World to judge, if this is not the very Thing I am pleading. From these Texts he thus concludes very oddly, "*Faith then, which worketh by Love,*" is the NEW CREATURE; and *keeping the Commandments of God*, is the NEW CREATURE." Which is just as proper, as if you should say; A *living Creature eats and drinks*; and therefore *Eating is the Living Creature*, and *Drinking is the Living Creature*. *Faith and Obedience*, in whomsoever they are, presuppose their being made *New Creatures*; they are the genuine *Fruits* and necessary *Effects* of *Regeneration*, and the certain *Evidences* of it: But do not constitute it. He goes on, "He who answers to any one of these Characters, is what is intended by all the rest;" i. e. if it be Sense, He that is in *Christ Jesus*, is a *New Creature*; and he that is a *New Creature*, hath that *Faith which worketh by Love*; and he that hath that *Faith*, *KEEPETH the Commandments of God*: All which we grant. The Consequence is wonderful, "for they ALL mean but one and the same Thing." Which is just as true and pertinent, as if one should reason thus; If any Man be in *Health*, he *sleeps and wakes,*
sits

sits and walks, eats and works, &c. therefore, sleeping and waking, sitting and walking, eating and working, &c. do ALL mean but one and the same Thing. Such Reasonings as this, will infallibly demolish the Methodists!

HE then proceeds to instruct us, “ How the State of a true Believer came to be represented to us in such Figures.—There is that Difference between the Temper and Disposition of a Man addicted to his sensual Lusts,” (why might he not have added, *or the Lusts of the Mind?* Or of one *seeking Righteousness by the Works of the Law?*) “ and that of the same Man when reformed by the Influences of the Gospel; as, in a great Measure, and in several Respects, will answer, in Comparison, to the natural Birth, or to a natural Creation. A Regenerate Man hath a Sense and Apprehension of spiritual Things, which he had not in his unregenerate State.” It would be strange indeed, if he had not. “ Just as a new born Infant has a Sense and Apprehension of natural Things which it had not whilst it was imprisoned in the Womb, p. 5.” How many Weaknesses are here! The Question strictly, is not about “ the State of a true Believer:” But, about *Regeneration*; which seems, in the Order of Nature, prior to a *true and lively Faith*.—Nor is it, “ How the State of such an one came to be represented in such Figures:” but, How that *supernatural Change* wrought in him, antecedently to his being a *true Believer*, came to be so represented? We grant the Expressions are *figurative*; but alledge they are no more so, than the Generality of the Expressions we use, concerning the *Operations*, the *Actions* and *Passions* of our Souls; and that, if they signify any Thing, they must needs denote the primary *Ideas* usually expressed by them: But this these Men deny, which, we think, amounts to a denying them to be TRUE.—There is, to be sure, “ a mighty Difference between the Temper and Disposition of a Man addicted to his sensual Lusts, and that of the same Man reformed, &c.” But the Question is, Whether there can be any *spiritual Temper and Disposition*, in one that is *Flesh, all Flesh, and nothing but Flesh?*—No doubt, “ A regenerate Man hath a Sense and Apprehension of spiritual Things, which he had not when Unregenerate.” The *New Nature*, has most certainly *New Instincts, Appetites, Conatus's, Wants, &c. a new Taste and Relish, &c.* He that is *after the Spirit*, doth mind the Things of

the Spirit. Rom. viii. 5, &c.—But, to pass several other Things, the Similitude drawn “from a new born Infant,” is no Way to his Purpose. If an Infant is *born alive*, we know it was *alive* in the Womb: But, the Unregenerate, are *spiritually DEAD*. That *which is born of the Flesh, is not, cannot be Spirit*. An Infant in the Womb, has not only *Life*, but *Eyes* and *Ears*, &c. rightly disposed to receive Impressions from *External Objects*, as soon as it is born; or it would never have them, after its Birth: But, they that are *born of the Flesh*, and not of the *Spirit*, have no *spiritual Life* in them; and tho’ they have *natural Faculties*, they are not suited to *spiritual Objects*. They *CANNOT know them*. 1 Cor. ii. 14. They have *Eyes*, but *see not*; *Hearts*, but *understand not*, &c. The Dr. ought therefore to remember, That, tho’ these *figurative Expressions* do, *severally*, convey to us the *principal Ideas* signified by them; they cannot, *singly*, convey the whole Account of this Matter: And therefore, we take them altogether to make it up.—Thus, If God is said, in our *Regeneration*, to *create us* again; it is plainly implied, that he gives *Existence to that which was not*:—If to *create a clean Heart*, in those who have been *born again*, as Ps. li. 10; that he works such a *Change* in it, as none but God can:—If to *raise us* again; that he *quicken*s what was *Dead*, by *infusing* a new Principle of *Life* into it:—If we are said to be *born again*; that a *new* and *spiritual Being* and *Life* is conveyed to us, in Opposition to that which we had: And so of the rest. And thus, by taking them all together, we have as clear and full an Account of this Matter, as God has thought fit to give us; or as we need desire, in this World; or perhaps, as we are *capable* of, in this State.

THE Dr. goes on talking, to very little Purpose, and in much harsher Figures, than any we find in the Bible. “With Respect to—our future Felicity, the Interest we have in *Christ* by becoming his Disciples,—brings us, as it were, from a State of *Non-Existence* to a State of *Being*. For in this Respect, without *Christ* we are as *nothing*.” Goodly Tropes! “As we are *born* by the Hand of God, &c.” Very beautiful.—He allows however, “That that Text, *John* iii. 5. shews at once the Necessity of the *New Birth*,—and of the Aids of God’s Grace to work in us that *Change*,—and that the

“ Life of a good Christian from the Beginning to the
 “ Conclusion of it, is, in Scripture, referred to the Grace
 “ of God *working in us both to will and to do.*—For it is
 “ owing to God’s Grace that we love him and keep his
 “ Commandments, &c. p. 6. ” The Holy Scriptures so frequently, clearly, fully, and even *literally*, declare these Things, that none, who read them, dare deny them, without denying the Scriptures themselves ; and hence we have such Concessions, over and over : But, notwithstanding them all, he makes as little of them as ever he can. “ The *Aids*
 “ of God’s Grace, to work in us that Change, which is
 “ signified by our being *born again*,” is not only very improperly expressed, but very much lessens the Operation of God, in this *great Change*, and detracts egregiously from his *Glory*. The Expressions, *a New Heart will I give you, a New Spirit will I put within you, I will put my Spirit within you, he that is born of the Spirit*, and the like, do necessarily import that God is the *only Agent* in this Case ; and that they, are wholly *passive* : But, *Aids* do evidently presuppose our own *Agency*. How *active* soever those that are *quickened* are said to be, *That* which is *Dead*, in that Sense wherein it is *Dead*, cannot act at all. Would one think, after all this,

THAT the next Paragraph should begin ; “ You see
 “ now what it is to be *born again*, p. 7. ” But where ? Not in this Discourse, I assure you. I defy any Man, from all that has been said, to give any Thing like a Description of the NEW BIRTH, if it is not this ; The *New Birth* is, “ a coming to Christ, and submitting to be
 “ governed by his pure Law ; a Change from Darkness
 “ to Light, from Uncleanneſs to Holineſs, running
 “ through the whole moral Man, &c. ” all which Things, in his Sense, are either only the *Fruits* and *Consequences* of it, or have very little Concern with it. Every Syllable then, which he has said, is either a direct begging the Question, or vastly wide of it, or comes no Way up to it. Nor would Ten thousand Pages, to the same Purpose, make any Man upon Earth the wiser. Had our blessed Lord, to *Nicodemus’s* proud and unbelieving Exclamation, *How can these Things be ?* made *this* or the like Reply, How would he have stared ? I am apt to believe, he would either have laughed at him, or despised him. What ! and is THIS all you mean, by being *born again, born of Water*
 and

and of the Spirit, &c? Is this so hard a Matter to conceive, that I can know no more of the *Manner* of it, than I do, *whence the Wind cometh, and whither it goeth?* Why! All this, and a great deal more, may any Man understand. What need then of such unusual Flights;—such extravagant Metaphors,—and such unnatural, as well as unmeaning Tropes; for so they are, if this be all that is denoted by them? Is this the Way to *teach* and *reform* the World, to *puzzle* and *confound* them? &c. &c. Nor “can any Man, by what has been thus briefly said, judge whether he is a *New Creature?*” The Rule indeed which follows, is an excellent One, and, in ordinary Cases, the *Only One*: But his Conclusion from it, is like all the rest. “If a Man has *Faith that works by Love*;—if he gives all Diligence to add to his Faith, *Virtue, &c. if these Things be in him, and abound, they make him that he shall neither be barren nor unfruitful, — for so an Entrance shall be ministred unto him abundantly,—2 Pet. i. 5—11.*” All this is right and good. Now observe, “Yet our Saviour tells us, that *except a Man be born again, &c.*” Mark the Conclusion, “To be born again therefore *can* imply no more than the *doing these Things.*” What Cause can possibly stand before this *Logic!* With the same Art, a Papist might, in a Trice, demonstrate that most monstrous of all Doctrines, TRANSUBSTANTIATION. It is just as wise as if he had said, If a Youth of a *healthy Constitution*, shall give all possible Diligence to preserve it, by a wholesome Diet, moderate Exercise, Activity in his Business, and a seasonable Use of Physick, &c. he is in a fair Way to grow up to be a *strong Man*, and to hold out to old Age: Yet all Men tell us, that *except an Infant be born*, it can never become a *Man*. To be born therefore, *can* imply no more than the *doing these Things!* i. e. then using a wholesome Diet, moderate Exercise, &c! Unhappy *Methodists!* Whether will ye go? And yet, a very young Child can distinguish, between the *after-Actions* of an *Infant* and its *being born*: And we shall make bold, with the Dr’s good Leave, to think, That *Life* and the *Operations* of it; the Principle and the Acts of that Principle, are not the same Things.

“SOME, says he, not content with this plain and easy
“Notion of the *New Birth*, fill themselves and others

“with fantastical Conceits.” *Ibid.* But where is this plain and easy Notion to be found? Thus far we have not had any true Notion of it at all; nor hardly any Thing that looks like one. He knows, it seems, no more of the Matter, than *Nicodemus* himself did. In Reality, there are very few plain Periods in the whole Sermon. Nor can I help telling him, in the Words of the Dramatic Poet, *Fecisti probe, insertior sum multo quam dudum*. But, that I may help him, if possible, to a more plain and easy, as well as true Notion of the New Birth, I shall again offer him these Considerations, which I hinted or demonstrated above.

1. HE has not a Syllable of the Loss and Want of Original Righteousness, and the Corruption of our Natures, with the other fatal Consequences of the Fall; which our Lord has represented, (as what makes the NEW BIRTH absolutely necessary, to ALL the Posterity of Adam, whether Young or Old;) in that celebrated Text, *That which is BORN OF THE FLESH, IS FLESH; John iii. 6. and therefore MUST BE BORN AGAIN.* These Men seem never to consider this, tho’ it is one of the Articles of our Church; And hence their woful and dangerous Mistakes, about this Matter. The NEW BIRTH is necessary, because a New Nature is. Had not the Image of God been, in a great Measure, lost, there would have been no need for restoring it. Had not our very Natures been defiled and debased, and our Faculties impaired, and perverted, and vitiated, there would have been no Occasion for renewing them.—Were it possible for our Natures to be holy, even when our Lives are wicked, a Reformation of Life would be sufficient. The Spring of all our actual Sins lies in our very Beings; and therefore is a thorough Change, in all our Members and Faculties, necessary: 2. It is a self-evident Truth, As is the Principle, so is the Act.—If the Nature be impure, the Motions, Inclinations, and Actions of it, cannot be holy.—An evil Tree bringeth forth evil Fruit.—Whatever Change therefore, whether internal or external, is wrought in or upon any Man: Or, how much reformed soever he be, if his Nature is not renewed, he is not born again; nor can his Actions be pleasing in the Sight of God.—What is of the Flesh, is nat, cannot be spiritual: Because these are contrary, the one to the other. 3. In our natural Estate, the Heart is deceitful above all Things, &c. a Heart of Stone, &c. and the carnal Mind is ENMITY against

against God, &c. he that is in the *Flesh* cannot please him, &c. : But, the *Heart of Stone* cannot soften itself; nor can *Enmity* be reconciled, &c. and therefore, these must be taken away by an Almighty Power, before we can please him: And indeed, all these are removed in our *Regeneration*. 4. Had not innocent Man, been not only *sinless*, but *righteous* and *holy*, he could not possibly have obeyed the *Law of his Creation*; for without a *holy* and *righteous Nature*, without *Dispositions*, &c. to *Holiness*, he could never have followed it: And therefore, much less can Man depraved, defiled, depressed, ever serve God acceptably, till those Qualities of *Righteousness* and *Holiness* are infused, i. e. till he is born again. That which is born of the *Flesh*, is *Flesh*. They that are after the *Flesh* do mind the Things of it. 5. They seem to think, that there is no Room or Necessity for the *New Birth*, where Men have not "long lain under *Darkness* or *Corruption*, p. 3." i. e. have not been immoral, or wicked, or profane, &c. whereas, if our Lord's Reason, That which is BORN of the *FLESH*, IS *FLESH*, and must be born again, or it CANNOT see the *Kingdom of Heaven*, holds good; then it is self-evident, That all Men, not only the most civil, sober, and moral, but even *Infants themselves*, without Exception, must be regenerated. They are every one of them born of the *Flesh*, having a *sinful*, *corrupted Nature*, &c. : But such cannot enter into the *Kingdom of God*; and therefore, must be born again. Nor are we to forget, That *Nicodemus*, a *Master of Israel*; a *Pharisee*, and therefore, we may suppose, *zealous for the Law*, a *Self-justiciary*, as that Sect generally were, and consequently, as touching the *Righteousness which is in the Law*, blameless; Phil. iii. 6. one who seems to have been well disposed, and therefore came to our Saviour, to confer with him, and be instructed by him; yea and one, who had got over Prejudices, who yielded to the Conviction, that our Lord's *Miracles* sufficiently evidenced his *Commission*, and was very frank to acknowledge it: And yet, notwithstanding all this, even he must be born again. He was not born of the *Spirit*; but only of the *Flesh*, which, with all its *Polishings* and *Improvements*, was still BUT *FLESH*; and therefore, he must be BORN of the *SPIRIT*, i. e. must receive, and derive from him a *spiritual Nature*, with all its Endowments, even as he derived a *fleshly depraved Nature*, with vitiated Powers and

and Faculties, from his Parents. *Nicodemus* had never lain under the *Darkness of Heathenism*: And as for his *Faith*, he believed the Old Testament, which was *sufficient* for his *Salvation*, before the *Exhibition* of the *Messiah*. Here was no *immoral Life*, or *open Wickedness*, to be reformed from: And yet, even *he* must be *born again*! We need add no more. Were these Gentlemen now, but weighing these Things, which carry their own Evidence with them, impartially, and comparing them with their *own Articles*, we might hope for better Things from them.

HAVING thus baffled the Doctor's Notion of the *New Birth*, and established our own: What he has produced against us, is of so very little Moment, that it will be easily exposed. Let us then begin with what he calls, "our fantastical Conceits." They suppose, says he, "the New Birth to be the Work of God's Spirit, and so far they are right." Very well! But if it is *his Work*, it is not ours; which will for ever explode his *plain* and *easy* Notion. "But they will have it to be a *sensible* Operation;—which may be *felt* and *distinguished* as the Hand of God upon them; *overpowering*, as it were, the Soul: And unless Men have *experienced* some such sudden Change within themselves; they will not allow him to be regenerate, nor therefore, in a *salvable State*." Now, who these are, I know not. We have neither *Name* nor *Quotation*, to direct us: Nor can I think, that any Man in the World, ever till now gave such a weak, imperfect, and silly. a Description of it. I have given you the Scripture Account of it at large, which must, I conceive, be *true*, if the Scriptures be so. His *Italicks* plainly shew us what he most dislikes. That it is an *Operation* he grants; as also, "that God's Grace *works* in us *both to will and to do*, p. 6." but will have it only, "a *secret imperceptible* Operation, p. 9." He is chiefly displeased, it seems, at its being *known* and *felt*! His *Eye is evil because God is good*. I hope however, he will *feel* it. But, as to this Point, It must be owned, there are some who dare not say, That such a *powerful Work* is not *sensible*, and may not be *felt* by all who are capable of reflecting: But this we may, I think, ALL say, That many who do *FEEL* it, may, thro' many Mistakes, or Jealousies of themselves, or the Temptations of *Satan*, &c. *not know*, that what they *FEEL* is indeed the Work of *Regeneration*;

tion; Yea, may long and sadly doubt, whether they are regenerate or no.—It is not, as we shall see, so hard a Matter, to *distinguish* the Hand of God in this Case, as these Men dream.—Christ makes his People *WILLING*, in a Day of his POWER; Ps. cx. iii, &c. the Father *DRAWs* them, and prevails upon them, to come to Christ; John vi. 44, 45, &c. and the Holy Spirit *CAUSES* them to walk in his Ways, &c. Ezek. xxxvi. 27. And this we call, *INCLINING, OVERCOMING, TURNING, and EFFICACIOUS Grace*.—The Word *overpowering*, if used by any of us, is not, perhaps, so very proper.—All, who I have ever met with, allow, That many Persons, for the Reasons just now given, may be indeed *born again*, who dare not say that they are, and pretend not to tell, either the precise Time, or the Manner *how*, this *Change* was wrought in them; or whether it was sudden or no.—But no one of us ever dreamed, That none but the *Regenerate* are in a *salvable* State. So far from it, that we universally believe, there is not a Man upon Earth, who, for ought we know, is not in a *salvable*-State. Thus we see, that tho' the Doctor could not give us an easy Representation of his own Doctrine, he can, very *easily* and sadly, misrepresent ours. “The strong Presumption, as he calls it, against this,” is very extraordinary;

“It agrees not with the ordinary Methods of God's Providence in other Cases, nor with the State of Man considered as a State of Trial, p. 8.” Now, as to the former of these, for I conceive there are two of them, supposing it true, it is no other than we would expect. God's *Methods of dealing*, with a *peculiar* People, were never the same, with the *ordinary* Methods of his Providence. See Deut. iv. 32, 33, &c. Chap. xxxii. 6—12. Chap. xxxiii. 29, &c. Psalm cxlvii. 19, 20. Amos iii. 2, &c.—Indeed every Man would, I think, “at first View,” suppose, That his Way with those whom he *regenerates, sanctifies, and saves*, must be vastly different from the *ordinary* Methods of his Providence, in other Cases. See Mat. xiii. 15—17. John xiv. 21—24. Rev. iii. 20, &c. As for the other, supposing it also true, what will follow? He told us, p. 6, “As to our future Felicity, we are as *nothing*. We have no Right, no Title, no Claim or Pretension to the heavenly Reward, but by our Relation to *Christ*.” In what State of Trial then are the Heathens, who never heard
so

to much as of the *Name of Christ*; and so are in no *Relation* to him at all, when considered as a *Redeemer* and *Saviour*? Besides, whether the *Hearers* of the *Gospel* are in a *State of Trial* or no; or, in what *Sense* soever they are so; nothing can be drawn from it against the *whole Tenour* of *Scripture*, and the *Experience* of all Men. What a Pity was it, such subtle Things did not come into *Nicodemus's* Head!

He then goes on, for a great Way, talking of “*sensible Manifestations, &c.*” very extravagantly, as well as impertinently; for the *Methodists* pretend to no *miraculous Gifts*, which is the Meaning he puts upon the Expressions *sensible Operations*, and *sensible Manifestations*. I say very extravagantly. Where is the Connection, for Example, between the Words last quoted, and these which immediately follow? “The Apostle tells us, that *we walk by Faith, not by Sight*, 2 Cor. v. 7. And of this we have the Experience. For God doth not make himself known to us by *sensible Manifestations* of his Presence.” Yea, what Sense have they? The Apostle, in that Passage, as is evident, opposeth FAITH in this World, to VISION in the next. And what has that, I pray, to do with the Matter in Hand?—*Faith*, even in this State, is the *Subsistence*, *ὑπόστασις*, the Substance, or Ground of *Things hoped for*, that which gives them a Sort of a present *Subsistence*; and the *Evidence*, *εἰργχος*, the Demonstration or scientific Proof of *Things not seen*, Heb. xi. 1. which plainly implies a *sensible Perception*; for an *imperceptible Evidence* or *Proof* is, manifestly, equivalent to *none*.—Besides that, when the Apostle used those Words, not only Himself but the *Church*, were blessed with many *sensible Manifestations* of God’s Presence. Take another out of many. “The proper Trial of Faith, is when we yield Obedience to God upon the Notices of his Word, or the Dictates of our Reasons, under the Conduct and Influence of our natural Powers.” Now, supposing this to be *Sense*, How came the “Dictates of our Reasons, &c. to be the *proper Trial* of Faith?” How would Mr. *Whitefield* have been exposed, had he talked so strangely and weakly? I confess I am weary of it. He goes on however, p. 10. disputing as well as he can, against *feeling* and *Experience*, &c. wants sadly “to know that they do indeed *feel* what they say they do,

“&c.”—and then, taking it for granted, that there are *no such Things*, He, p. II. puts his Hearers in a Way of *catechizing* these ENTHUSIASTS: “The Questions you may properly ask are these:” And then proposes several of the most fantastical Queries, that ever were put *by*, or *to* reasonable Creatures; concluding thus, “These Questions are not to be answered.”—But I will endeavour to answer every one of them; and will do it to Purpose to; tho’ few of them have much Concern with the Matter in Hand. “What are your Experiences to me?” Good Dr. we do not trouble you with them: But, tho’ they may be *nothing* to you, they are *very much* to us; even the *Joy of our Hearts*.—“You say that you feel the Spirit; but do you say that I must feel it to, or else I am not regenerate, or else I cannot be saved.” If you are *born of the Spirit*, you must needs, for your ordinary Course, *live in the Spirit*, and *walk in the Spirit*, &c. But one should think all this impossible, without some *inward feeling*; at least at some Time or other. To be *led, taught, sanctified, assisted*, &c. by the Spirit, (which are the Privileges of *every one* that is *born again*), and yet never in the least *sensibly perceive* it, seems a plain Inconsistency. “How do you prove this?” Why, those Scripture Texts often already quoted, and many more which shall be produced hereafter, speaking of the *Experiences and Privileges* of the Saints, their *Peace, Joy, and Consolation*, &c. of the *sealing* and the *witnessing* of the Spirit, &c. of their *tasting, knowing*, &c. put it beyond all *rational Doubt*, that these *Feelings* are *attainable*, in some Measure, by *all true Believers*; and that it is through some criminal Defect or other in themselves, if they are not actually attained. “The Scripture says I must be *born of the Spirit*; but does it say the *New Birth* is and must be a *sensible* Operation of the Spirit? If it does, shew me where; if not, why will you pretend to be wiser than God?” The Scripture does not indeed use these *very Syllables*; but, if we advert, the very Words which it uses, seem to imply it. It must be a *strange Birth*, that is not, some Way, and in some Measure, *perceived*: Or, if the Infant be hardly *alive* when it is born, yet if it recovers, it will, in Time, certainly *know* it was *born*. The Case is much the same here. It is hard to think, a *New Heart*, or a *New Spirit*, can be *given*, and the

Operation not be *sensibly* known ; tho', it is very possible, as we have hinted, for the happy Persons, not to know that it is indeed *the New Heart*, which is given : But when they have *grown in Grace*, especially if they come to be *lively* and *active*, they can scarce miss of the desired *Satisfaction*, that they are *born again*, which will be naturally followed with *these Feelings*. " Why do you lay " that upon me, which the Scripture has not declared necessary to my Salvation ? " We lay nothing upon you, dear Sir, but what is evidently and absolutely *necessary* ; even that you must have a *new and spiritual Nature*, before you can have a *new and spiritual Life*, whether you *sensibly feel it*, or no. It is not *good Fruit* that makes the *Tree good* ; but the *good Tree* that makes the *Fruit good*. " You say you have the Spirit ; What has the Spirit done " for you ? " He has, we trust, by his Almighty Power, *restored the Image of God in us*, raised us from a *spiritual Death*, and infused a new and abiding *Principle of spiritual Life* into us, &c. " Are you led to Repentance ? " So am I by the Grace of God, tho' I know nothing of " such *inward Feelings* as you talk of." If *Christ has indeed given you Repentance and Remission of Sins*, Acts v. 31. happy are you ; you are, without all Doubt, *regenerate* : But we think it strange, that you should know that you are led to Repentance, and yet know nothing at all of these *inward Feelings*. There may be many, we doubt not, who have been indeed led to Repentance, and have experienced *these Feelings*, who may yet question, whether their Repentance be *genuine* ; and may consequently be afraid to take *these Feelings* for assured *Evidences* that it is : But we hardly think it possible, for one, who really knows his Repentance to be of the right Stamp, to be altogether, and for any considerable While, without those *happy Sensations*. " Why then is not my Repentance as good as yours ? " A very odd Question. Suppose you are never so sorry for your Sins, &c. and that your *external Conversation* is as much reformed as you think it is, &c. if your *Nature* is not changed, if you have not *the New Heart*, &c. your Repentance is not unto Life. " Why " am I not regenerate as well as you ? " If *the Heart of Flesh is given you*, and if *Christ is formed in you*, &c. then you are regenerate as well as we : But, to conclude with your own Words a little varied, p. 13. " This we " know,

“ know, that Men may fancy they are *born again*, and
 “ become *New Creatures*, when they are only reformed
 “ *externally*; and whenever this is the Case, they will
 “ confidently presume themselves to be God’s Favourites,
 “ when yet there are many Disorders in them which want
 “ to be corrected and reformed.” The *Outside of the*
Cup and Platter is often clean, when the *Inside*, alas;
is full of Naughtiness. Thus have I, in the Name of the
Methodists, replied to *every one* of these *unanswerable*
 Questions: And, supposing them to be indeed *born of the*
Spirit, I leave it to the Doctor’s own Conscience, whe-
 ther I have not done it fairly, pertinently, and effectually.
 He is very confident after all, and boldly affirms,

“ It is certain the Scripture no where says that the
 “ *New Birth* must be a *sensible* Operation of the Spirit.”
 Not indeed, in so many Letters and Syllables: Nor do we
 plead, that *every one* who is *regenerate*, is *sensible* (at all
 Times, or even in that Hour when he is *regenerate*,) that
 he is so. Our Saviour’s Words, “ *The Wind bloweth*
 “ *where it listeth*, &c. look the other Way.” This is a
 manifest Mistake. “ We *hear* the Wind, and *feel* it
 “ too,” the Reason is astonishing, “ because its *natural*
 “ *Effect* is to strike upon our Bodily Organs.” But
 what is it we *hear* and *feel*; the *Wind*, or the *Effects* of
 it? If the former, as he says, then by *Analogy* we may
feel the *Operation* of the *Spirit*, and *perceive* it to be *his*
Operation; and yet not *know* *how* he *operates*, or the
Manner of the *Operation*. If he says we *hear* and *feel*
 the *Effects* of it only; he contradicts himself. Besides,
 tho’ our *Sensations* of *hearing* and *feeling* are the *Effects* of
 the Wind, *i. e.* are excited in us by it, I do not think it
 very edifying, to talk of *hearing* our *hearing*, or *feeling*
 our *feeling*. “ We know that we are under the Guidance
 “ of the Spirit, the same Way, that is, by its *Effects*;
 “ by being disposed to do the Will of our heavenly Fa-
 “ ther:” Our being *thus disposed* then, is the *Effect* of
 God’s Spirit; and *this*, he allows, we may *know*: But,
 can we indeed be *thus disposed*, and not *perceive* it; or
know that they are the *Effects*, *i. e.* the Work of God’s
 Spirit, and not *feel* them? What can the Doctor mean?
 “ But whence this good Disposition cometh, by the *Man-*
 “ *ner*, in which it *affects* and *moves* us, we cannot tell:”
 Did you ever, before this, hear of the *Manner* in which

any *Disposition*, good or bad, did *affect* or move any of us? Of the *Manner*, for Instance, how a *Disposition* to *fear* moves us to *fear*, &c? He has granted, that this *Disposition* comes from God; and we can very easily be ignorant of the *Manner* in which it is wrought. The Conclusion, from these instructive Premises, is, "Nor therefore can we tell, by any Thing we *feel* within ourselves that it cometh from God." Even tho' he told us just before, "we know that we are under the Guidance of God's Spirit,—by *being disposed*, &c." a direct Contradiction, if any ever was! If we *feel nothing* within ourselves, to be sure we can tell nothing by our *feelings*: But, if we *feel* ourselves *disposed* to do the Will of God, (as we must do, if we are thus disposed and know also, that these *Dispositions* are from him;) we *feel* and *know* enough, to be *assured*, that what "we *feel* within ourselves cometh from God, tho' we may be ignorant of the *Manner* in which he thus disposeth us." Are not the *Methodists* in Danger, from such Antagonists? The Bishop of *London*, like one who knows what he is saying, proposes these Things to his Readers as Tests, "Whether they *find* any Degree of *Delight* in attending the Worship of God, &c. and whether they satisfy themselves that they have a *Relish* of Devotion? &c.—Accordingly we may observe the Scripture never refer Men to their *inward Feelings*,—but to the *Fruits* of the Spirit, &c. *Ibid.* p. 12." And are not the *Fruits of the Spirit*, LOVE, JOY, PEACE, &c. Rom. xiv. 17. Gal. v. 22, &c. And is it possible to have these in us, and not *feel* that we have them! Do you not wonder what he would be at!

'T WILL be wholly needless, to follow the Doctor any farther; since what remains cannot lead any Creature out of the Way, who is not beforehand, strongly inclined to believe, like the *Papists*, without knowing *what* or *why*; and because we shall consider these *Feelings*, more at large, in our Reply to Dr. Trap. We readily grant with him, that the Tree is known by the *Fruits of Faith and Holiness*, &c. p. 12. 13. but we know that there is a *Peace*, and a *Joy* in believing, &c. that our rejoicing is this, the *Testimony of our Consciences*, &c. 2 Cor. i. 12, &c. But how we can have *Joy*, or REJOYCE in this TESTIMONY, with-

out

out FEELING, is a Task we must leave for this Philosopher.

'TWOULD be an easy Matter to revile as he does, p. 14. or inveigh against "the Witchcraft and Infatuation" of an *unbelieving*, or *self-justifying* Turn of Mind, which are as mischievous and dangerous, and much more common and prevailing than "an *Enthusiastic* one." But we pass it. He then falls furiously upon his Antagonists. "The *Fruits of the Spirit* are not vain and confident "Boastings;" The *Methodists* are as far from these, and more so than their Neighbours, who ascribe so much to themselves, that it is impossible they should avoid the most dangerous Kind of Boasting. "Not rash and uncharitable "Censures, damning all who do not feel what they feel;" They are so far from *damning any Man*, that they *pray* for all *Men*, even their *Enemies*. "Not gathering tumultuous Assemblies, to the Disturbance of the publick "Peace," An odious Falshood! "or the Prejudice of "Families;" Great Multitudes of the most serious People flock after them, hear them with Attention and Reverence, with many Sighs and Tears, and go home thoughtful and serious; when these Mens own Hearers are, in many Places but few, and many of them every where asleep, or talking, or trifling, &c.—*Hinc illæ Lacrymæ!* Could they have been charged, with disturbing the publick Peace, there were enow to put the Magistrates in Mind of their Duty: Nor could they have expected much Favour.—But what great Prejudice, I pray, could it be to *private Families*, if some, or all of them, should, now and then, spare a Couple of Hours, to hear the *Word of God purely* preached; especially such *necessary Doctrines*, as they could seldom hear any where else? "Not denying Men the Use of God's Creatures; &c." This, saith Mr. *Whitefield*, in his Letter to the Bishop of *Gloucester*, we are *entire Strangers* to. They deny no Man the *lawful Use* of what God has given him. "Not setting at nought all *Ruse and Authority*;" Never was a more false and invidious Charge. There are no where, in the Kingdom, more peaceable, and loving, and obedient Subjects, to our only rightful and lawful Sovereign King *George II.* than they. I heartily wish, that, in a Day of Trial, their Enemies may prove as *loyal* as they. "Not "intruding into other Mens Labours;" LABOURS!
Men,

Men, who ought to be LABOURERS, we have, among all Parties: But LABOURS, alas! where are they? What means the almost *universal* and *astonishing Ignorance*, &c. prevailing all over the Land? Are these the Proofs of our LABOURS? Or, shall a few *pious Youths* be run down, because they would LABOUR, and lend a helping Hand, in such a Time of Need? Have not our Lord and his *Disciples*, and *Reformers* in all Ages, been thus charged? Would it not grieve an *honest Protestant*, to the Heart, to hear such Things; when *Popish idolatrous Priests* swarm every where, and Numbers of *Mass-Houses* are abounding, not only on the Skirts of this great City, but even within the *Liber-ties* of it; and yet these *faithful Watchmen*, in a great Measure, I had almost said *altogether*, SILENT? "Not encouraging Abstinence, or Prayer, or any other religious Exercises to the Neglect of the Duties of their Stations." This also Mr. *Whitefield* denies, adding, "Lord, lay not this Sin to their Charge." Tho' there are *Seasons*, not a few, when the *ordinary Business*, or Duties of our Stations, if not indispensable and absolutely necessary, must give Way to *Abstinence*, *Prayer*, and other religious Exercises; unless we *shamefully* prefer the Things of *this Life*, to those of a *better*. As for "the Fruits of the Spirit, *Love, Peace, &c.*" I heartily wish they abounded among all Parties, as much as they seem to do among them.

HIS odd Talk of, "those Comforts and Assurances, as to their *spiritual* State, which in Reason ought to be the Support of their Virtues, &c. p. 15." when yet he is pleading, so stiffly, against *inward Experiences* and *Feelings*, is so manifestly contrary to common Sense, as to be beneath Contempt. Is it possible for any Man, to have *these Assurances*, and not know it; or *these Comforts*, and not perceive and feel them? Comforts not felt, are nothing. We are so far "from forsaking the Rule of God's Word, as he charges us, and referring ourselves to our *inward Experiences*:" *ibid.* that God's Word is our *only Rule*, and by our *Experiences*, (which are the *Work* of the *Holy Spirit*, or the *Fruits* of his *Graces* in us, and which we learn to be so, from our *Rule*;) we know, that we have the *Spirit* working in and upon us, and his *Fruits* growing up in us.

"BUT

“ BUT if however a Man has behaved in these, *viz.*
 “ Serving God, &c. and in all other Respects, he is ne-
 “ ver to think well of himself, till he experiences some-
 “ thing within himself, which he has not yet experien-
 “ ced, and which he cannot be assured before hand he shall
 “ ever experience, this will lead to Despair or Madness, p.
 “ 6.” Many are apt to think *too well* of themselves, and up-
 on very slight Grounds. But, if one serves God so *uprightly*,
 as to have *those Comforts or Assurances* just now mention-
 ed, he needs not *despair*. He *that believeth*,—*HATH the*
Witness in himself; 1 John v. 10. But he that hath this,
 if he diligently *follows on to know the Lord*, shall have *the*
Spirit himself to bear Witness with his Spirit, &c. Rom.
 viii. 16. As to his marginal Note concerning Mr. B.
Seward, Mr. *Whitefield* charges it upon him, *as a direct*
Untruth. But of this elsewhere.

HE then tells us a great Truth, “ That the soundest
 “ Faith, &c. will avail nothing without a sober and vir-
 “ tuous Life, p. 17.” and then wanders from one Thing
 to another, till he comes to the Privileges of the Citizens;
 “ They may go to Church every Day,—and receive the
 “ Sacrament once a Month;—but this, it seems, will not
 “ satisfy without religious Societies, where they pray, and
 “ read, (if not expound) the Scriptures, &c.” A Thing
 they seldom hear at Church! Well, Is there any great
 Harm in this? No. But there is Danger! “ The being
 “ at the Head of a Society,—gives a Man a Significancy,
 “ &c.” And is not this, and the like, very edifying for the
 honourable Society of GRAYS-INN?

Mr. *Whitefield*, happening to be pleased with the Con-
 versation of some of the best disposed *Quakers*, did, it
 seems, charitably say, “ Tho’ I cannot agree with them,
 “ about the *Use of the Sacraments*, and the *Payment of*
 “ *Tithes*,—I think their Notions about walking, and be-
 “ ing led by the Spirit, are RIGHT, and GOOD.” Well,
 “ and what then? Might not these *Quakers* talk more se-
 “ riously, and intelligibly, and *orthodoxly*, upon this Point,
 than some others of them are wont to do? Might not Mr.
Whitefield have, in Charity, thought, and said the best of
 them? What if he was mistaken in them, or their Prin-
 ciples, Might not his Charity be some Excuse? No. The
 Dr. will reason here, as he does every where else! “ The
 “ young Man, you perceive, is in a very hopeful Way!
 “ He

“He is a *Quaker* already in the first and leading Principle of that Sect.—His Scruples may abate, as he grows better acquainted with them, to which he shews a great Disposition by the Compliments he pays them. Pray observe this, and mark the End of it.” The Judgment, the Charity, and the Good Nature of this, are all of a Piece! The *young Man*, I am pretty sure, has acted his Part as well as the Dr.—But if he had not, *young Men*, who know not the World, are easily imposed upon; and are apt to think all with whom they converse, better than really they are.—To be charitably disposed to all, who seem to mean well, is, in my Judgment, not the most *unhopeful Way*.—If they talked of, *being led by the Spirit*, and of *walking in the Spirit*, &c. Surely Scripture Expressions are not offensive.—The leading Principles of that Sect are, Their *refusing the Scripture as their only Rule*; Their *pretending* that they must follow the *Spirit within them*, even in Contradiction to *that Rule*; and, in Consequence of that, Their *neglecting* several Things, which are expressly enjoined, by *that Rule*, &c. &c.—The *Institutions* of BAPTISM and the LORD’S SUPPER, so evidently declare, that they were *institute* to be the *standing Ordinances*, of the New Testament, till *Christ shall come again*; that the *NEGLECT*, and much more the *CONTEMPT* of them, is altogether inexcusable.—Tho’, I hope, many of the *Quakers*, when they speak of *walking in the Spirit*, &c. mean well; yet, I am pretty sure, when the *Body* of that Sect know *his Principles* better, and *He theirs*, there will not be so many *Compliments* on either Side.—Those who plead so strenuously for ORIGINAL SIN, and the *absolute Necessity* of being BORN AGAIN, &c. as Mr. *Whitefield* does, must never think of *equalling* any other *Rule*, with our *only Rule*, THE BIBLE; and much less of a *Rule ABOVE* it, and *OPPOSITE* to it, &c. &c.—*Charity*, which *thinketh no Evil*, and the *Civilities* which he received from the *Quakers*, might occasion those *Compliments*.—But, If Mr. *Whitefield* should turn *Quaker*, according to the insinuated *Prophecy*; What then? Why, it would be easy to prove, he would come nearer the Dr. by a great deal, than he is already! and then, to be sure, he would be in a *hopeful Way* indeed! But, if I should reason thus, Many of our *Clergy* are in a *hopeful Way*! They are *Papists* already, in one of the *first and leading Principles* of *Papery*, plead-

ing for the Power of IMPOSING unscriptural Things upon Christians ; and that, under the Penalty of Excommunication :—They compliment them so much, as to scruple to call the *Pope*, THE ANTICHRIST ; or to charge the *Papists*, as gross *Idolaters* ; &c :—And their *Scruples* seem to abate, by their desiring a *Coalition* with the *Gallican Church*, &c. and their Fondness for *New Ceremonies*, &c. Pray observe this, and mark the End of it ! What would they say ! Or thus, PELAGIANISM is not very far from, or seems to lead on to, and bids fair to end in, SOCINIANISM : But most of our Clergy abhor CALVINISM so much, that, for *Seventy Years* past, they have gloried in PELAGIANIZING. Pray observe this, and mark the End of it ! Should I argue after this Manner, I am apt to fancy, they would reckon me an *uncharitable* Trifler :

WE agree with the Dr. “ That to toil and drudge on “ (either in the *Business* of *this*, or *another Life*) without ever *lifting up our Hands* (and especially our *Hearts*) “ to God *from whom our Help cometh* ; or to be so much “ occupied in *spiritual Exercises*, as they are called, as “ to neglect the common *Obligations and Duties of Life* ; “ these are *Extremes* alike to be avoided, p. 20.” The Performance of one Duty, will never excuse the Neglect of another.—Partial Obedience cannot be thought acceptable.—Christians are to study to be *perfect*, even as their *Father which is in Heaven is perfect*. The great Concern expressed, for “ abiding in our *Callings*, &c.” may be considered hereafter.—The marginal Note, p. 21. which he concludes with three little *Latin Words*, might be retorted with a Witness, were I so disposed. Those who do not *love Preaching*, may easily, tho’ falsely alledge, “ that it keeps “ *People from their Business* ; ” and, under that Pretence, may strive to obstruct it ; who yet can, as easily, wink at the very same Peoples running to *Cricket-matches*, *Horse-races*, *Parish Revels*, *Cock-fightings*, &c. &c. because they themselves *love them*. But who should know best, (whether going to *bear the Word*, be indeed a Hindrance to *necessary Business*,) Those Neglecters of *WEEK-DAY Sermons*, or the People themselves ? Masters of Families know their *Business*, and whether they can conveniently spare Time : And they must be very poor Servants, who cannot, in a Day or two, fetch up what they lost in Attendance upon the *Means of Grace*.—Nor can I help thinking, That, If it be a *Minister’s Duty* to *preach the Word*, to be *instant out of Season*, as well as *in Season*, it

114 The CASE, between Mr. Whitefield

is the Peoples Duty also to hear it, even tho' some such Inconveniencies may be pretended for their Neglect of it.— And, in Fact, there are Servants not a few, in these great Cities, who never knew what it was, to be *diligent* and *faithful* in their Masters Business, and much less what it was to do it, *as unto the Lord, and not unto Men*, till they heard these despised *Methodists*. And so much for this extraordinary Sermon!

The CONCLUSION.

HAVING thus at large, on the one Hand, considered the Doctrine of the NEW BIRTH, as revealed in the Scriptures, and taught by Mr. *Whitefield* and his Brethren; and, on the other, what Dr. *Stebbing* has, as we think, offered against it and them: Nothing now remains, but to compare them together. The Dr. it seems, was so afraid, That the PRETENSIONS of the METHODISTS had a direct Tendency to lead Christians astray, that he thought himself bound in Duty, to warn them of their Danger: And, for that Reason, has entitled his Sermon, “A CAUTION against RELIGIOUS DELUSION.” We shall therefore state the Account between them, as impartially as we can, when we have first reminded you wherein they agree and wherein they differ; and shall then leave it to the Judgment of every Man's Conscience, to determine on which Side the Danger of Religious Delusion lies.

BOTH Sides agree, That all Mankind are in a fallen State, tho' they differ widely as to the Consequences of the Fall. Mr. *Whitefield* has been plain and open upon these: But his Antagonists have said but very little relating to them.—Both Sides speak of our Natures as CORRUPTED: But the *Methodists* think, that That Corruption is more deeply rooted, and more universal, and has a greater Influence, upon all the Motions and Actions of our Lives, &c. than their Antagonists.—The Scripture has so frequently, and fully, declared the absolute Necessity of REGENERATION, that neither Side dare deny it in so many Words, without renouncing the very Name of Christians: But, one Party believe it to consist in God's giving a New Heart, and a New Spirit, &c. and so making his People NEW CREATURES, and Partakers of the DIVINE NATURE &c.: Whereas, the other seems to make little or no more of it, than a Reformation of LIFE, for which they have the Divine Assurances.—Both agree, That without FAITH, it is
impos-

impossible to please God.—Both Sides agree, That FAITH IN JESUS CHRIST is absolutely necessary to Salvation, in all that bear the Gospel, and are capable of giving their Consent to be his Disciples; tho' they differ not a little, both as to the Nature and Fruits of saving Faith.—Both agree, That REPENTANCE TOWARDS GOD, and the maintaining GOOD WORKS, are as absolutely necessary to Salvation, as Faith itself; and in all the same Persons.—They both agree, That without Holiness no Man shall see God; and that no unclean Thing can enter into the New Jerusalem.—They also agree, That they who are indeed Christ's, have crucified the Flesh, with the Affections and Lusts; and are obliged, to walk in ALL the Commandments of the Lord, BLAMELESS. Since the very best Things may be abused, both Sides may freely grant, That, in this State of Imperfection, some Persons who embrace the Nations of either Party, may, thro' Mistake, Ignorance, and manifold Temptations, &c. fall into religious Delusions: And then, the Questions will be, Whether these are owing to the Opinions? And if they are, on which Side lies the greatest Danger? Let us now then come to balance the Account, which will be very easily and quickly done, so as to convince all unprejudiced Persons, on which Side the Danger lies.

IF even an innocent Creature (should such an one be supposed) without a righteous and holy Nature, could not keep the righteous and holy Commandments of God, as we have proved; much less can a sinful corrupted Creature keep them, as is self-evident. Here every Man must see on which Side the Danger lies.

IF we must first make the Tree good, before the Fruit can be good; then it is undeniable, That the Corruption of our Natures must first be, in some Measure, subdued, and our Hearts renewed, before we can possibly do any Thing, which is indeed holy and acceptable to God. Here also the Case is plain.

IF that which is BORN of the FLESH, is FLESH, and can never be made any Thing but Flesh; then whatever is Flesh, or of the Flesh, is not SPIRIT, and cannot be made spiritual: And if that which is not spiritual is not, and cannot be pleasing or acceptable to God: And if neither our Natures nor Actions can be spiritual, till we be BORN of the SPIRIT; then it is Demonstration, that till we are born of the Spirit, we cannot indeed please God. Here it is impossible to mistake on which Side the Danger of Delusion is manifest.

116 The CASE, between Mr. Whitefield

IF the *Heart of Stone* must be taken away, and the *Heart of Flesh* given, &c. Ezek. xxxvi. 26, 27. before we can be made *tractable* and *pliable*; before we can be brought to *incline our Ear*, and **RECEIVE CHRIST**; &c. or before the *Law of God* can be *written* in our *Hearts*: And if all this must be done, before we can *walk in his Statutes*, and *keep his Judgments and do them*; then it is evident, That till all this be done, how *sober* and *blameless* soever People may appear to be, their *Obedience* is not *Evangelical Obedience*; because it doth not proceed from the *New Nature*, or from a *Principle of Faith*, &c. and consequently, a *Tekel* will be written upon it. Here also, the Case is evident.

THAT *Faith*, by which we are justified, UNITES us to *Christ*, whom, by it, we receive in all his *OFFICES*, as our *Prophet*, *Priest*, and *King*, as our *Wisdom*, *Righteousness*, *Sanctification*, &c: But those, who *set up their own Reason*, *trust in their own Righteousness*, and *go forth in their own Strength*, &c. do not *so receive him*, are not so united to him, and therefore have not *justifying Faith*: And consequently, Whatever they pretend to *believe*, or *profess*, or *be*, or *do*, they are not indeed **IN CHRIST**, they do not *live in him*, they are yet *under the Law*, and, by Consequence, *under its Curse*. In this Case then, one can hardly mistake.

THAT *Repentance*, which includes not in it a *Change of Heart* as well as *Manners*, is not *Repentance unto Life*. Tho' the *Outside* be ever so *clean*, if the *Inside* is not so: Tho' the *Fruit* be, seemingly, ever so *good*, if the *Tree* is not so:—In such Cases as those, there is *no New Creature*, *no New Heart*, &c. and consequently, such Persons *cannot enter into the Kingdom of God*. Here it is easily seen, on which Side the *Danger* lies.

GOOD WORKS, which are indeed so, are *good*, both as to their *Matter*, *Manner*, *Principle*, and *End*: But no *such Works* can possibly be *done* by us, till we be made *New Creatures*. Here all is plain,

THOSE who do not *walk in all the Commandments of the Gospel*, are *none of Christ's*:—None of those, who do not *receive Christ* in all his *Offices*, and *walk in the Spirit*, &c. do *walk in all his Commandments*:—And none can *receive Christ*, or *walk in the Spirit*, &c. but those who are **BORN of the SPIRIT**. Here also every one will clearly perceive where the *Danger of Delusion* lies. But to be a little more particular,

IF REGENERATION is neither more nor less than a Reformation of Manners; then the *Methodists*, who look upon it in a very different Light, are *mistaken*. But, supposing them as *sincerely* careful to amend their *Ways and Doings* as their Antagonists; (as their Lives make manifest to all Men,) than they run no Risk of their *Eternal Salvation*, more than they. Whereas, If *Regeneration* is quite another Thing, their Adversaries, if they continue in their Opinions, are in Danger of being *lost* for ever.

IF CHRISTIANITY be mere *Morality*, and no more; then the *Methodists* busy themselves indeed, in being *righteous over-much*: But, if they are equally *moral*, they are as *safe* as their Antagonists themselves can be. Whereas, If *Christianity* requires a *new and spiritual Nature*, as well as a *new and spiritual Life*, &c. then those, who take up with being mere *Moralists*, are *undone* for Eternity.

IF to be *baptized*, to *profess Faith in Christ*, and to be also, as *touching that outward Righteousness which is of the Law*, *blameless*, (all which may be found, we conceive, in those who were never BORN AGAIN) be all that is necessary to our *Acceptance with God*; then the *Methodists* may lose their Time and Labour, in striving after *other Things*: But, if they also are *baptized*, and *profess Faith in Christ*, &c. they also are as *secure* as others. Whereas, If a great deal more is required, then are their Adversaries, not only under *religious Delusion*, but if they are not awakened out of it, *lost* for ever.

IF the *Tree* must be made good, before the *Fruit* can be good: And if good *Fruit* (supposing an *evil Tree* might bring forth such *Fruit*,—which is evidently impossible) cannot make the *Tree* good; then the *Methodists* are not only *safe*, but *right*; and their Adversaries are under a woful and desperate *Delusion* indeed. The *evil Tree* shall be cast into the Fire, notwithstanding all its *seeming good Fruits*.

IF the *New Nature*, the *New Heart*, and the *New Spirit*, &c. are not *absolutely necessary*; then those, who *pray and cry for them*, may be thought to lose their Labour: But, if they are, Those, who do not *want* them, and are so far from *asking* them, that they *despise* them, and *laugh* at those who diligently *seek* for them, can, in Reason, look for nothing, but *everlasting Damnation*. Many other Particulars might be offered, but it seems needless, since every one may find them from what has been said.

THUS, let us view all the Things wherein we differ,
the

the Danger still lies on their Side. The Scriptures are so clearly for us, as we have shewn, in a vast Number of Passages, that *he that runs may read them*.—They are so plain, so full, so express, that there is no evading them.—The Analogy of Faith presupposes, or makes *our Sense* of them evident.—Whereas, they have not one single Text, which seems to favour them. Where do we read, that the Promises of *pouring out the Spirit*, or *giving him*, &c. &c. related only to his *miraculous Gifts*, and concerned only the *first Ages*? Where, “That a *New Creature*, *Faith which worketh by Love*, and *keeping the Commandments of God*, do all mean but one and the same Thing?” Where do we read, that *the New Creature*, *the New Heart*, &c. were the Privileges of Believers in the first Ages, and not in these latter? If we are in a Mistake, &c. &c. we only lose our *Time*, our *Prayers*, and our *Tears*, in seeking *that*, which we may be without: Or, we have many needless *Fears* and *Doubts*, when we might be *easy*, &c. and That is all.—We cannot be great Losers, by entertaining *this Delusion*, should it indeed prove one.—We can hardly spend our *Time* better.—These very Things will keep us *serious*, *thoughtful*, *humble*, and *watchful*, &c. they will stimulate us to *pray without ceasing*, and make us *tender*, in our whole Walk, &c.—Whereas, if They are mistaken, and continue so, they are lost to all Intents and Purposes.

YEA, in the Case of our very *Experiences* and *Feelings*, which these Men cannot endure to hear of, we have evidently the *safer* Side. The Scriptures make mention of *Experiences*, if *Tasting*, *Seeing*, *Knowing*, &c. if *Peace* and *Joy*, &c. be such. Now, when we *pray* and *strive* for these, can we be thought to be *offending* God? Surely they are worth our *asking*, *seeking*, and *knocking*.—Would they have been *promised*, had they not been *attainable*?—Supposing they are not so directly promised to *us*, the very *Labour* we use would be its *own Reward*.—Yea, supposing, as Dr. Stebbing would have it, p. 13, “that we feel nothing but the *Workings* of our own *Passions*,” these very *Sensations* would be *pleasant*: And, if we are indeed in Earnest, can do us no *Hurt*.—Even groundless *Fears* may be sometimes serviceable.—And what Harm can it do a *holy humble* Christian to fancy, that *the Love of God is shed abroad in his Heart*, that he *tastes that the Lord is gracious*, that he is *filled with a spiritual Joy and Peace*? &c.—If these Things are indeed so, the happy Person does already *breathe* a celestial Air, and is, as it were, within

within the *Suburbs* of Heaven.—But, granting all these were “only the *Workings* of his own *Passions*,” even then, one would think, they might do him good; and that they would elevate his *Spirits*, and make him go about his *Work* with *Liveliness* and *Zeal*, *Pleasure* and *Delight*.—Whereas, if these are indeed real, and if they are the *Operations* of the *Spirit* of God upon our *Hearts*, and *Privileges* common even to *ordinary Christians*: What shall we think of the *Men*, who not only *laugh* at them, but *oppose* them with so much *Contempt* and *Spite*?—Is there no *Sin*, no *Danger* in all this!—Do they well to tell all the *World*, that they are yet in such an *imperfect State*!—Have serious *Christians* then no *Experiences*? Or, if they have, cannot they *feel* them? But more of this elsewhere.

I might have here observed, That in *all* our modern *Controversies*, even supposing the *Point* about which we disagree were *dubious*, we have, *evidently*, the *safest Side*.—That this *Consideration*, in such *Cases*, may be very *useful*, to determine the *sincere Enquirer*: Because, in *Prudence*, we ought to *prefer* what appears the *safest*.—And that, if we weigh *Things Well*, and with a becoming *Impartiality*, the *safest Side*, will seldom, if ever fail, to be the *true one*. But these *Things* lie out of our *Way*.

THUS have I considered every *Thing* which I at first proposed. The very great and *visible Importance* of the *Subject*, and the *Instruction* and *Confirmation* of the more *Weak* and *Ignorant*, inclined me to enlarge even to double the *Length* intended. And yet, the vast *Number* and *Variety* of *Scripture Texts* produced, are not the whole: Many others may occur hereafter.—I have given the *plain* and *necessary Meaning* of them, according to all the *approved Rules* of *Interpretation*, *comparing spiritual Things with spiritual*, and gathering the *true Sense* from them all taken together, without *straining* or *torturing* them to speak what they manifestly condemn.—What *Objections* came in my *Way*, and seemed of any *Moment*, have been either plainly obviated, or directly answered. Some others will come up hereafter.

THROUGH the whole, I have acted in the *Integrity* of my *Heart*, as in the *Sight* of God, *concealing* no *Truth*, nor *favouring* any *Error*. I have not, wilfully mistaken or misrepresented Dr. *Stebbing's* *Sermon*, nor the *Principles* of any *Man*, or any *Party*. *Wriggling*, *Evasion*, *false Quoting*, *strained Consequences*, *Imputing* to *People* what they declare they *abhor*, and such like mean and scandalous

alous Tricks, which are the Bane of Controversies, and have had as mischievous an Influence upon this degenerate Age, as most other Things whatever, I mortally abhor from my very Soul, as highly *sinful, injurious* to our Neighbour, and a *Disgrace* to any Cause. Ours, blessed be God, needs them not. If it did, I should be ashamed of it, and *leave it to defend itself*. Shall any Person honour me with a Reply, and treat the Subject with a becoming *Gravity* and *Seriousness*, he may depend upon an Answer, if the Lord will: But if he handles it, superficially, superciliously, or ludicrously, he may enjoy his own Satisfaction for me. My *Mistakes* or *Blunders*, he may be very free with: But *such Doctrines* should be handled with awful Reverence. Oh that we were all considering, That there is a peculiar *Malignity* and *Danger* in *speaking against*, or even *Mistakes* about, the *WAYS* and *OPERATIONS* of the HOLY SPIRIT.

I thought, in a Postscript, to have offered some short Remarks upon the Bishop of London's last *Pastoral Letter*, but have been desired not to shorten them. And indeed, the *Gravity* and *Importance* of the Subject, as well as the appearing *good Design* and *Merkness* of the Author, calls for a serious, close, and full Answer. I have no small Opinion of the Right Reverend Bishop, and shall not forget the Respect due to his high Character. The *REPLY* is in the Press, and will be published with all convenient Speed.

To conclude, dear, Let serious Persons keep their hearts with all Diligence, and carefully consider their *Way*, if they seek the Lord with all their *Hearts*, he will be found of them.—If they do his Will, they shall have this Doctrine, whether it be of God. For, I believe, I believe, HATH THE WITNESS within Himself. If he adds to his Faith, Virtue, &c. he may reap more with much Satisfaction, That, sooner or later, in some good Degree or other, The SPIRIT HIMSELF WILL BE A WITNESS with his Spirit, that he is a CHILD of God. And if a CHILD, then an HEIR; an HEIR OF GOD, and JOINT-HEIR WITH CHRIST. Amen, and so I conclude.

